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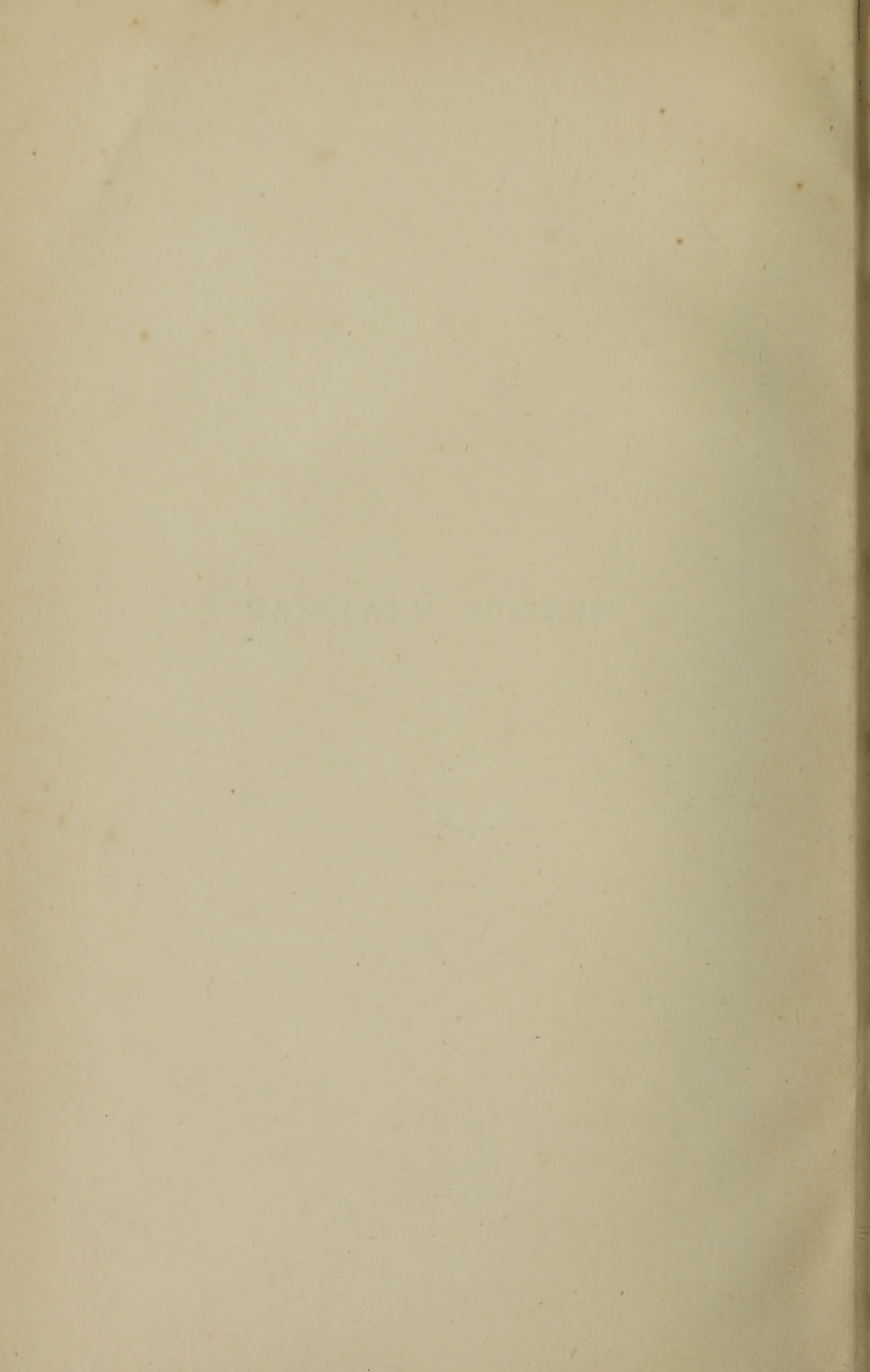
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A HEBREW GRAMMAR





*A. J. Geden.*

# A HEBREW GRAMMAR

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WITH AN APPENDIX ON THE HEBREW VOWEL SYSTEM  
TAKEN FROM LECTURE-NOTES

BY PROFESSOR KENNETT

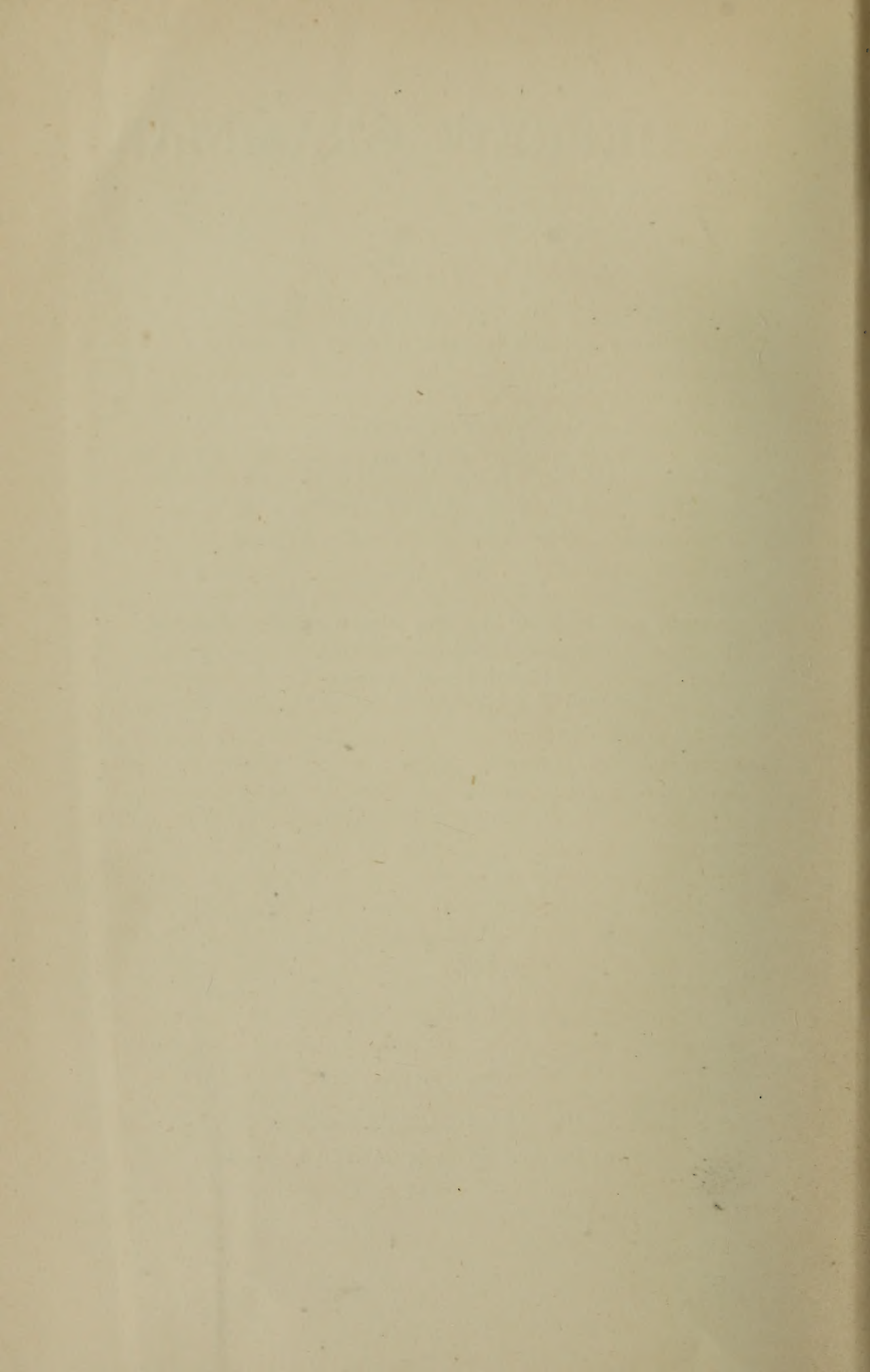
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## INTRODUCTION.

THE following pages are an attempt to supply a want suggested by the experience of two Lecturers for the first part of the Theological Tripos at Cambridge. A few words of explanation may serve to make this clear.

There is at the present time a division of opinion among teachers as to the best way of learning a new language. Some insist, especially in the case of a dead language, on a long course of grounding in grammar before anything serious is attempted in the way of reading or speaking. Others seek to minimise the learning of grammar and to push on almost at once to some form of literature. The standpoint adopted in this book is that a certain amount of spade-work is necessary, in the way of learning by heart grammatical forms and usages; but that a good deal of memory-work may be saved by starting the beginner in actual reading as soon as he knows the more elementary grammatical forms. So the student is expected to work through the ordinary classes of nouns to the end of the regular (Strong) Verb, before he reads the Old Testament; but at that point he is given assistance in starting the Hebrew text, before going on to the second half of the grammar. In this way he becomes accustomed to the sound and sight of many forms before he tries to commit them to memory.

Every language is more easily learned with oral assistance from a teacher than from a book alone. The lecturer, for instance, may point out the peculiarities of the gutturals wherever he meets them; but in a Grammar they must necessarily be collected into a separate chapter. The net result in most Hebrew Grammars has been to overwhelm the beginner, at the very start, by setting him to learn a



multitude of rules which he cannot as yet practise satisfactorily. Therefore in this book the laws of accentuation, for instance, have been placed in the middle, not at the beginning; and for the same reason certain paragraphs throughout are marked with an asterisk, to denote that they are better learned during the process of revision than at first.

The sentences in the exercises are, for the most part, not taken from the Old Testament as in most Grammars; but are framed with the double object of using none but the commonest words, and of illustrating the various grammatical points in the shortest possible space. This entails a certain monotony of vocabulary and crudity of expression; but it appears to be justified by experience in teaching. To each of the later chapters is added a second set of exercises taken from the Hebrew Scriptures, for the use of the student in revising his grammar.

A certain amount of syntax has been added, and it may be felt that this is either too little or too much. The best way to learn Hebrew syntax is to read the Hebrew text with a commentary and a conscience; but a Grammar may reasonably be expected to supply some assistance in indicating the kind of way in which a Hebrew sentence is constructed. To afford practice in this, a few Hebrew proses are added at the end of the book. The student's further needs may be supplied by that "vade mecum" of every Hebraist, the Grammar of Gesenius-Kautzsch, to which the present writers owe a deep debt; or by Davidson's Hebrew Syntax, and Driver's or Kennett's "Hebrew Tenses," to which they are further indebted.

In conclusion, they wish to express their gratitude to Professor Kennett for allowing them to use his lecture-notes on the Hebrew vowel-system (which are given in an Appendix); to Mr. H. Loewe, of Queens' and St. Catharine's Colleges, they are also grateful for some useful suggestions.

C. T. WOOD.

H. C. O. LANCHESTER.

*January 1913.*



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# HEBREW GRAMMAR.

[NOTE.—Sections in this Grammar which are marked with an asterisk are not meant for the beginner : they should be left till he is revising his Grammar.]

## CHAPTER I.

### OUTLINE OF THE HISTORY OF HEBREW AND ITS POSITION AMONG SEMITIC LANGUAGES.

§ 1. Hebrew<sup>1</sup> is a branch of an important family of languages called Semitic,<sup>2</sup> which was spoken over a tract of country, extending approximately from the Tigris valley to the Mediterranean, and from the mountains of Armenia to the coasts of Arabia. There are four<sup>3</sup> main divisions of the Semitic group of languages.

- (i.) The southern group, chiefly represented by Arabic.
- (ii.) The middle group, including Hebrew and the kindred dialects of Palestine, and Phœnician.
- (iii.) The northern group, including Syriac and Palestinian Aramaic : also Samaritan.

<sup>1</sup> The word "Hebrew" represents an Hebrew adjective meaning "belonging to those on the other side" *i.e.* (probably) "those who came from beyond the river Euphrates." The term was seldom used by the Hebrews when speaking of themselves, except to foreigners. The language is called in the Old Testament the Jews' language, 2 Kings xviii. 26 ; Isa. xxxvi. 11. 13, or the language of Canaan, Isa. xix. 18.

<sup>2</sup> "Semitic" is derived from Shem, one of the three sons of Noah, among whom, according to Gen. x., all the families of the world were divided. The original home of the Semites was probably Arabia. (Cp. Geden, *Introduction to Hebrew Bible*, p. 11).

<sup>3</sup> Cp. Ges. K. p. 2.

## 2 OUTLINE OF THE HISTORY OF HEBREW AND

- (iv.) The eastern group, including Babylonian and Assyrian.

It is not to be supposed that all these languages are very closely allied to each other, but they all, or nearly all, contain certain common characteristics, some of which are as follows:—

- (i.) A preference for stems consisting of three consonants only.
- (ii.) A tendency to have only two tenses in verbs, and two genders in nouns.
- (iii.) A similarity of roots for certain common ideas.
- (iv.) The custom of writing and reading from right to left instead of *vice versa*. The so-called cuneiform script of Babylonian and Assyrian does not follow this direction.
- (v.) Only the consonants are written in the early text, the vowels being added later. (This, of course, does not apply to the cuneiform script).

§ 2. Until comparatively recent times it was imagined that Hebrew was the oldest language in the world. Modern investigation, especially with regard to the comparative study of languages, has proved this not to be the case. Hebrew comes, in point of date, about the middle of the Semitic group of languages, certainly long after Babylonian<sup>1</sup> and Assyrian.

§ 3. The literature of Hebrew proper is almost confined to the Old Testament: outside this we have only (*a*) a few inscriptions, notably the Siloam inscription mentioned below; (*b*) certain coins, principally Maccabean; (*c*) fragments of the Book of Ecclesiasticus, together with various other fragments recently discovered in Egypt and now in the Cambridge University Library. These last are of great importance, but the task of sifting them is not yet accomplished. Within the Old Testament there are the following passages<sup>2</sup> written in Aramaic: (i.) two words in Gen. xxxi.

<sup>1</sup> Babylonian tablets have been found which are said to date back as early as 4000 B.C. (Hilprecht, *Babylonian Expedition of the University of Pennsylvania*, i. pp. 11 ff.).

<sup>2</sup> Cf. Ges. K. p. 2,



47; (ii.) Jer. x. 11; (iii.) Dan. ii. 4–vii. 28; (iv.) Ezra iv. 8–vi. 18; vii. 12–26. So the period of Hebrew literature extends from perhaps the ninth<sup>1</sup> to the second century B.C. Putting aside for the time the various documents which make up the Hexateuch,<sup>2</sup> the eighth to the sixth century may be taken as representing the most flourishing era. During and after the Exile, Hebrew became tinged with Aramaic influences, and before long it is probable that it ceased to be the language of the people. It was, indeed, understood considerably later, and the fact that the Book of Daniel, which dates in all probability from 167 B.C., was written for the most part in Hebrew, serves to show that the literary language was not<sup>3</sup> “dead” as late as that date.

§ 4. There is a marked distinction between Hebrew prose and poetry both in style and in language: the poetical portions show not only a much larger range of words, but also a tendency to introduce artificial archaisms, as well as constructions only found in late Hebrew. It is probable that the earliest literature was poetical in form, and that this supplied a model for the later poetry.

§ 5. With regard to the alphabet, there is considerable doubt as to its origin, but it seems allied more closely with the Egyptian picture-writing<sup>4</sup> than with the ideograms<sup>5</sup> of Babylonia and Assyria. The earliest extant example of Hebrew writing is afforded by the Siloam inscription, discovered 1880 A.D. in a rock-cut tunnel connecting with the

<sup>1</sup> It is, however, probable that the Hexateuch contains *verses* which are considerably older than the ninth century. Such would be short poetical fragments, as for instance Gen. iv. 23, 24; Num. xxi. 17, 18.

<sup>2</sup> The document known as J is generally supposed to date from the end of the ninth century B.C., while E is about half-a-century later.

<sup>3</sup> When Hebrew was no longer understood by the mass of people, it became necessary to translate and explain it in the current Aramaic. Hence arose the various targums or translations, which are often very free renderings, or even paraphrases.

<sup>4</sup> The earliest Egyptian writing was in the form of rude figures.

<sup>5</sup> An ideogram is a conventional combination of lines representing a fixed sound or sounds. In the history of writing it marks a later stage than picture writing, though there is reason to think that it is developed from it.

#### 4 OUTLINE OF THE HISTORY OF HEBREW AND

Virgin's Well at Jerusalem. There is good reason to suppose that the tunnel was cut in the reign of Hezekiah, and therefore the date of the inscription would be about the end of the eighth century B.C. But Aramaic inscriptions of a somewhat earlier date have been found at Zendschirli in N. Syria, and the famous Moabite inscription of Mesha dates from about 850 B.C.

§ 6. The earlier letters were rounded, whereas those which are now used are square. The period of transition cannot be determined exactly, but the Jewish tradition that the square letters were brought back by Ezra from Babylon probably gives too early a date. However, transition-forms are found in inscriptions as early as the fourth century, while an inscription in the square character has been found dating from 176 B.C. It is obvious that the square characters were in general use in the time of our Lord, for He speaks of the *lō̄ta*, or yodh, as the smallest letter (Matt. v. 18), which is not the case in the older writing.

§ 7. Ancient Hebrew manuscripts of the Old Testament are rare. There are four fragments of papyri brought from Egypt which are said to be not later than the second century A.D.,<sup>1</sup> but they seem to belong to a lectionary rather than a complete text. Beyond these there is no manuscript of the Old Testament that can certainly be dated earlier than the tenth century.

§ 8. In early Hebrew the vowels were not represented. In course of time an attempt was made to denote the long vowels by consonants; but it was the work of the Massoretes,<sup>2</sup> a body of scholars who lived in the fifth and sixth centuries A.D., to elaborate a vowel system, and to add vowels and accents<sup>3</sup> to the consonantal text. They performed their task with extraordinary faithfulness, so that they hardly ever<sup>4</sup> altered

<sup>1</sup> Cf. Geden, p. 57.

<sup>2</sup> The name is derived from Massorah, by which is meant a collection of various notes on the Hebrew text.

<sup>3</sup> These are written above and below the line and not on the same level with the consonants.

<sup>4</sup> Eleven cases are noted by Jewish scholars in which the Massoretes are said to have made deliberate emendations.



the traditional text: whenever it seemed to them wrong or offensive they put the correction they intended in a note at the bottom of the page. It is to their pains and their keen scholarly tact that we owe the fact that we can read with accuracy the Hebrew Bible.

## CHAPTER II.

## CONSONANTS.

§ 1. In ancient Hebrew, as has been said above, the consonants alone were written, and there was no proper system of vowel notation. Like the Egyptian hieroglyphic characters, they were formed on the "acrophonic" principle, *i.e.* each letter was a picture which indicated the initial sound of the object depicted (*e.g.* ב, beyth, a house, indicated the letter b).

This is clearer in the Phoenician method of writing than in the Hebrew: but it may be seen in such letters as פ = fence, כ = bent hand, ט = tooth (see, further, in the table given below).

§ 2. The pronunciation of Hebrew which we adopt in this country is that employed by the modern Spanish and Portuguese Jews (called for convenience S<sup>e</sup>phardim), in distinction from those of Poland and Russia (called 'Ashk<sup>e</sup>n-āzīm). This pronunciation was introduced by Reuchlin in the sixteenth century, and follows in the main that of Arabic.

In the following table, the sounds given to the letters are only approximately correct, being the equivalents usually chosen in transliterating Hebrew into English.

The beginner should notice that the vowel sounds have the value given them in Italian:

|   |  |
|---|--|
| ā | like the English āh (the vowel of "calf"). |
| ē | " " " ay ( " " " "drake").                 |
| ī | " " " ee ( " " " "sheep").                 |
| ū | " " " oo ( " " " "goose").                 |

## § 3. ALPHABET.

| Form.       |                  | Name.                       | Sound and Sign.                             | Meaning.                          | Numerical Value. |
|-------------|------------------|-----------------------------|---|-----------------------------------|------------------|
| Ordinarily. | At end of Words. |                             |   |                                   |                  |
| 1 א         |                  | 'Ālēph                      | The Greek smooth breathing                  | Ox                                | 1                |
| 2 ב         |                  | Bēth                        | <i>b</i> or <i>bh</i> <sup>1</sup>          | House                             | 2                |
| 3 ג         |                  | Gīmēl                       | <i>g</i> or <i>gh</i>                       | Camel                             | 3                |
| 4 ד         |                  | Dālēth                      | <i>d</i> or <i>dh</i> (=the 'th' in 'the')  | Door                              | 4                |
| 5 ה         |                  | Hē                          | <i>h</i>                                    | ? Air-hole                        | 5                |
| 6 ו         |                  | Waw (to rhyme with "bough") | <i>w</i> (consonantal u, Latin v)           | Hook, nail                        | 6                |
| 7 ז         |                  | Zăyîn                       | <i>z</i>                                    | Weapon                            | 7                |
| 8 ח         |                  | Ĥēth                        | <i>h</i> (ch as in Scotch "loch")           | Fence                             | 8                |
| 9 ט         |                  | Ṭēth                        | <i>t</i> (lingual)                          | ? Snake                           | 9                |
| 10 י        |                  | Yōdh                        | <i>y</i> (consonantal i)                    | Hand                              | 10               |
| 11 כ        | ד                | Kăph                        | <i>k</i> or <i>kh</i>                       | Bent hand                         | 20               |
| 12 ל        |                  | Lāmēdh                      | <i>l</i>                                    | Goad                              | 30               |
| 13 מ        | ט                | Mēm                         | <i>m</i>                                    | Water                             | 40               |
| 14 נ        | ו                | Nūn                         | <i>n</i>                                    | Fish                              | 50               |
| 15 ס        |                  | Sāmēkh                      | <i>s</i>                                    | (?) Prop                          | 60               |
| 16 ע        |                  | 'Ăyîn                       | The Greek rough breathing ' (but see below) | Eye                               | 70               |
| 17 פ        | כ                | Pē                          | <i>p</i> or <i>ph</i> (Greek φ)             | Mouth                             | 80               |
| 18 צ        |                  | Çādhē                       | <i>ç</i> (hissing s)                        | ? Fish hook                       | 90               |
| 19 ק        |                  | Qōph                        | <i>q</i> (palatal k)                        | ? Back of skull, or eye of needle | 100              |
| 20 ר        |                  | Rēsh                        | <i>r</i> (palatal)                          | Head                              | 200              |
| 21 ש, שׁ    |                  | Sîn, Shîn                   | <i>s</i> , <i>sh</i>                        | Tooth                             | 300              |
| 22 ת        |                  | Taw (pronounced like waw)   | <i>t</i> or <i>th</i> (Greek θ)             | Sign                              | 400              |

<sup>1</sup> Pronounced "v" by convention.



§ 4. It will be noticed that Hebrew, with its twenty-two consonants, has rather a fuller alphabet than English. It lacks sounds for *v* and *x*; but it has several extra sounds (כּ, ע, ק, etc.), a variety of sibilants or dentals (see below, § 6), and two forms of *t* (ט and ת).

The following consonants are easily confused with one another:<sup>1</sup>

ב (2)<sup>2</sup> with כ (11).

ג (3) with נ (14).

ד (4) with ר (20).

ה (5) with ח (8) and ת (22).

ו (6) with ז (7).

ט (9) with נ and ס (13), and the latter with ס (15).

ע (16) with צ (18).

#### § 5. Final letters.

Five consonants take a special form when they are "final" (i.e. stand last in a word), i.e. Nos. 11, 13, 14, 17, and 18. כּ, נ, ה, and י, are distinguished from the more ordinary forms by being prolonged below the line, instead of being turned at an angle. Final ס (13) is closed, whereas the ordinary נ is left open and is rounder.

#### § 6. Classification.<sup>3</sup>

The consonants may be classed according to their pronunciations:

(a) Labials (pronounced on the lips) פ, ב, מ, ו.

(b) { Dentals } (pronounced on the teeth) ש, ז, ס, ש, ע.  
       { Sibilants }

(c) Linguals (pronounced on the tongue) ת, ג, ל, ט, ד.

(d) Palatals (pronounced on the palate) ר, ק, ב, י, ג.

(e) Gutturals (pronounced on the throat) ע, ה, ה, א.

<sup>1</sup> In Matt. v. 18 our Lord says that no "jot" (*iōta*, yodh, the smallest Hebrew letter) or "tittle" (*κερέα*) of the Jewish law shall pass away. The *κερέα* is the small "horn" which distinguishes (e.g.) כ from ב.

<sup>2</sup> The numbers are given to help the beginner in referring to the previous table.

<sup>3</sup> The beginner need not commit this section to memory.

## § 7. Further remarks on pronunciation.

- (b) *Dentals*.—Samekh (15) ס, and Sin (21) ש, are sometimes interchanged in the Old Testament. It is uncertain what was the distinction between them. ס is transliterated by š.
- (c) *Linguals*.—Ṭeth (9) ט, is distinct from Taw (22) ת. It is pronounced by pressing the tongue on the roof of the mouth (to make the t hard).
- (d) *Palatals*.—Qoph (19) ק, is the true q (Greek κόππα), a sound which is not found in English (our qu only = kw). It is pronounced at the back of the palate.

Resh (20) ר, is a palatal in Hebrew, not a lingual as in English. This explains its many affinities with the gutturals, *e.g.* like them it cannot be doubled.

- (e) *Gutturals*.—'Aleph (1) א, at the beginning of a syllable is like the smooth breathing in Greek, *i.e.* it marks the suspension of breath which precedes an initial vowel. If we say in English "sea-eagle," we close our throats before the second word, and thus make the sound of א before "eagle." After a vowel, at the end of a syllable, it is usually "quiescent," *i.e.* it is not pronounced.

He (5) ה, when final, is usually quiescent. In this position, when it is to be pronounced, it is written with a dot (called Măppîq), הֿ.

Heth (8) ח, is an h pronounced in the throat. It is a stronger sound than ה.

'Ayin (16) ע, has probably a stronger and a weaker pronunciation.<sup>1</sup> It is something like the sound

<sup>1</sup> In Arabic it has two different forms. It may be noted that in the Septuagint it is sometimes transliterated by γ, *e.g.* Γόμορρα, sometimes by the rough breathing (which we use to represent it).

made in the throat by those who cannot pronounce the English letter *r*. At the end of a syllable, it may be represented by a catch in the breath.

*N.B.*—Further remarks on the pronunciation of the six letters, ב (2), ג (3), ד (4), כ (11), פ (17), and ת (22), which are sometimes aspirated, will be found in Chapter V.

The beginner should practise the sounds ה, ע, and ק. He should particularly avoid the common blunder of pronouncing ע like *y*.

### EXERCISE.

1. Identify the following names of consonants:

בית—למד—עין—ריש—אלף—יוד<sup>1</sup>—שין—סמך—צדי—  
מים—זין—חת—תו—טת—וה—הא—פא—גמל<sup>1</sup>—נון—כף—  
דלת<sup>1</sup>—קוף

2. Read the following names, sounding the vowels which you think correct.

אדם—אברהם—שרה—שכם—בשן—רות—אבנר—דן—  
רמה—גלעד—חננה

3. Write the following names in Hebrew, omitting the vowels:

Dawid—Mosheh—Gad—Tartan—Kaleb—Ribqah  
—Raḥel—Par'oh—Yiḥṣaq—'Eprayim—Yoṣep  
—Ṭebet—Ziza'—

<sup>1</sup> ה̄=ō; ו̄=ū; י̄=i.



## CHAPTER III.

## FULL VOWELS.

§ 1. Ancient Hebrew, as was pointed out above, had no system of vowel notation. This defect was attended by many inconveniences; *e.g.* it was impossible to distinguish “šūš,” a horse, from “šūš-ī,” my horse, and “šūš-ō,” his horse, or 'Adam from 'Edom, except by the context. Hence, as written records became commoner, it was customary to denote some of the long vowels by writing the most closely allied consonantal sounds: י (y) was employed to denote ī, ו (w) to denote ō and ū. Later on, a scheme of signs to denote other vowel sounds was evolved; it was systematised by the school of the Massoretes (interpreters), and is known as the Massoretic system.

With the exception of the three long vowels mentioned above, the vowels are denoted by signs placed under the consonants which they follow.

§ 2. The vowel sounds, in Semitic languages, fall into three primary classes, a, i, and u. The Massoretic system may be shown thus:

|                | Short.  | Long.                                   |
|----------------|---|---|
| 1st Class, a   | Pāthāḥ (ă as in 'man')<br>sign ַ                    | Qāmēç (ā as in 'calf')<br>sign ָ        |
| 2nd Class, i { | Şēghōl <sup>1</sup> (ē as in 'hen')<br>sign ֶ       | Çērē (ē as in 'drake')<br>sign ִ        |
|                | Hīrēq (ī as in 'pin')<br>sign ִ                     | Long Hīrēq (ī as in 'sheep')<br>sign יִ |
| 3rd Class, u { | Qāmēç Hāṭūph <sup>2</sup> (ō as in 'dog')<br>sign ֹ | Hōlēm (ō as in 'colt')<br>sign וֹ or ם  |
|                | Qībbūç (ū as in 'bull')<br>sign ֹ                   | Shūrēq (ū as in 'goose')<br>sign וֹ     |

Thus קָ = qā : קֶ = qē : קֹ = qō : קִ = qī.

<sup>1</sup> Pronounce gh as g.

<sup>2</sup> Hāṭūph = “swift” or “hurried.”

§ 3. *Remarks.*

- (a) The Massoretes adopted the same sign  $\text{—}$  for  $\bar{a}$  and  $\ddot{o}$ .<sup>1</sup> The beginner cannot distinguish them until he learns the laws of accents: but he should remember that  $\bar{a}$  is much commoner than  $\ddot{o}$ .
- (b) Holem may be written fully as  $\text{וְ}$ , or 'defectively' as  $\text{—}$ ; the two are not absolutely interchangeable.<sup>2</sup> The defective method of writing is preferred when the word contains another vocal  $\text{ו}$  or  $\text{י}$ . When Holem occurs after  $\text{ש}$  or before  $\text{ש}$ , the one dot serves the double purpose of pointing the consonant and denoting the vowel; *e.g.*  $\text{שׁוֹר}$  = sor,  $\text{רוֹשׁ}$  = rosh. Similarly,  $\text{וְ}$  may stand for  $\bar{w}$  or  $\bar{o}$ w. So  $\text{עוֹן}$  = 'ā-wōn:  $\text{לוֹה}$  = lō-wēh.
- (c) Šēghol and Hīreq, when lengthened, both usually become  $\text{—}$ ; and Qameç Hāṭuph and Qibbuç likewise become  $\text{—}$ .
- \*<sup>3</sup>(d) Short hīreq and qibbuç are frequently written instead of  $\text{יְ}$  and  $\text{וְ}$ ; *e.g.*  $\text{דָּוִד}$  =  $\text{דָּוִיד}$ , David. This is most common when another  $\text{יְ}$  or  $\text{וְ}$  occurs in the next syllable; *e.g.*  $\text{יְקַבְּבֵנוּ}$  for  $\text{יְקַבְּבֵנוּ}$ .
- \* (e) Šēghol belongs properly to the second vowel class; but it very frequently stands for a modified form of  $\check{a}$ ; *cp.*  $\text{יִדְבֹּק}$ , from  $\text{יִד}$ . Similarly Hīreq often stands for a thinned-down  $\check{a}$ ; *e.g.*  $\text{קִטְל}$ .
- \* (f)  $\text{י}$  coalesces with the other three vowel sounds of the second class to form a single vowel sound;

<sup>1</sup> The modern Polish and German Jews pronounce the two sounds in much the same way. How easily  $\bar{a}$  passes into  $\ddot{o}$  may be tested by any one who tries to sing  $\bar{a}$ h up the scale.

\*<sup>2</sup> It is usually written fully ( $\text{וְ}$ ) when it represents the contraction of  $\check{a}$ w; (2) when it represents an original Qameç in the *tone* syllable, *e.g.* fem. pl. in  $\text{וְתִי}$ —(written defectively in the toneless).

<sup>3</sup> The beginner is reminded that all paragraphs in this grammar that are starred should be omitted by him. They are meant for those revising the grammar, not for those learning it for the first time.

*i.e.* יִּ, יֶּ, and יֵּ. But when it follows any vowel of the first or third class, it retains its consonantal character; *e.g.* Dagesh Lene is inserted after יִּ, יֶּ, וִי, וֵי.

## EXERCISE.

1. Read the following extract from Genesis i. 1-4.

(1) בְּרֵאשִׁית בָּרָא יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: <sup>1</sup> וְהָאָרֶץ  
 הִיְתָה תְהוֹ וְבָהוּ וְחָשֶׁךְ עַל פְּנֵי תְהוֹם: וַיֹּאמֶר יְהוָה יְהִי  
 אֹר וַיְהִי אֹר: רָאָה יְהוָה אֶת הָאֹר כִּי טוֹב וַיְבַדֵּל בֵּין  
 הָאֹר וּבֵין הַחָשֶׁךְ: וַיִּקְרָא יְהוָה לָאֹר יוֹם וּלַחָשֶׁךְ קֶרָא  
 לַיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד:

2. Write in Hebrew:

‘Ōbādyāhū—Mōshēh—’Ĕprāyīm—Yārōb‘ām—Gō-  
 shēn—’Ēdēn—’Īzēbēl—Hānūn—Qīr—Çādōq—  
 Hūldāh—Lōṭ—Ykōnyāh—Şūkkōt—’Ēlhānān.

<sup>1</sup> ; is the Hebrew full stop.



## CHAPTER IV.

SH<sup>E</sup>WA (SEMI-VOWELS).A. Moving or Vocal Sh<sup>e</sup>wa.

Every syllable in Hebrew begins with a consonant,<sup>1</sup> sometimes with two conjoined, but never with more than two. Where there are two, the first, in old Hebrew, carried a short vowel sound, which has been weakened in the later language;<sup>2</sup> *e.g.* dābārīm (words) has become dbārīm: but between the d and the b in this example, the Hebrew sounded a *semi-vowel*; so that we should more accurately transliterate the word as 'd<sup>e</sup>barim.' We may compare the first vowels in the English words "amend, believe," which do not receive the value of full vowels (a<sup>m</sup>end, b<sup>e</sup>lieve).<sup>3</sup>

The Hebrews called this semi-vowel sound Sh<sup>e</sup>wā,<sup>4</sup> and denoted it by the sign  $\text{ְ}$ ; *e.g.* דְּבָרִים.

This is called the "vocal"<sup>5</sup> (or "moving") Sh<sup>e</sup>wa to distinguish it from another use of the same sign, which is explained below in (B).

## RULES FOR VOCAL SHEWA.

§ I. Vocal Sh<sup>e</sup>wa must be put under the first of two

<sup>1</sup> The single exception is ו = "and."

<sup>2</sup> Cp. the disappearance of the final e of the verb "remember," in the noun "remembrance."

<sup>3</sup> If we say "dābā-rīm," laying the chief stress on the last syllable, we can only give the ā the value of a in "amend," *i.e.* a half-vowel sound. In "amend," however, the first sound is distinctly a half 'a,' because the vowel stands at the beginning of the word and no consonant precedes. But in 'dābarīm,' no one can say whether the half-sound is more of an 'e' or an 'a'; so we transliterate these half-sounds by  $\text{ְ}$  for the sake of convenience.

<sup>4</sup> Sh<sup>e</sup>wa is the Hebrew שְׁוָא, nothingness, pointed שְׁוָא in order to illustrate the form of the sign.

<sup>5</sup> "Vocal," *i.e.* pronounced as a half vowel.

consonants standing together at the beginning of a syllable without a full vowel between; e.g. דְּבָרִים.

It has two degrees, the simple and the compound, the latter being slightly nearer to a full vowel sound (e.g. the ä in “amend”). Simple Sh<sup>ə</sup>wa is used with all consonants except the gutturals (א—ה—ח—ע). The semi-vowel sound of simple Sh<sup>ə</sup>wa is insufficient to secure the distinct pronunciation of the gutturals. In compound or Hātēph<sup>1</sup> Sh<sup>ə</sup>was, the vowel sound is full enough for the ear to distinguish to which class of vowels the sound belongs: hence they may take three forms, corresponding to the three primary classes of vowels.

(a) Hāṭēph Pathaḥ —; as in אֲשֶׁר (‘sher) = “who” or “which.”

(b) Hāṭēph Šēghol —; as in אֱלֹהִים (‘lohim) = “God.”

(c) Hāṭēph Qameç —; as in עָנִי (‘ni) = “poverty, affliction.”

\* NOTE.—Besides the gutturals, other consonants sometimes take compound Sh<sup>ə</sup>wa, where the need is felt of securing a more distinct pronunciation to the consonant. This is most frequent with ר, especially in ע”ר verbs; e.g. בִּרְכוּ. It is also found with sibilants and ק; e.g. יִהְיֶה (construct of וְהָיָה).

§ 2. A Hāṭēph vowel can neither precede nor follow a simple vocal Sh<sup>ə</sup>wa. This is only common sense, and will be clear if we take examples:

(a) A Hāṭēph before a simple Sh<sup>ə</sup>wa necessarily becomes a full vowel; e.g. יַעֲמֹדוּ (yă‘a-modu) is pronounceable; but if we drop the —, יַעְמֹדוּ is unpronounceable unless we write a full — under the ע (יַעֲמֹדוּ, ‘ya‘a-mdu’).

(b) A simple, before a Hāṭēph, Sh<sup>ə</sup>wa becomes a full vowel, its nature depending on the nature of the Hāṭēph; e.g. for בְּתִמָּר, which is unpronounceable, we must write בְּתִמָּר.

<sup>1</sup> i.e. “swift” or “hurried.” Cp. Qameç Hāṭēph.

This rule is often expressed by saying that a Hāteph vowel points itself and the preceding letter.

§ 3. Since it is impossible in Hebrew for a syllable to begin with more than two consonants, it follows that two vocal Sh<sup>ewa</sup>s cannot stand together in a word. In such a case, the first Sh<sup>ewa</sup> reverts to the original vowel of which it is a weakened form. This will be clear from the following example. Certain particles in Hebrew are prefixed to the words to which they belong; e.g. ב = "in." This is usually pointed with vocal Sh<sup>ewa</sup>, בִּי; but when it is prefixed to a word which already has a simple Sh<sup>ewa</sup> under its first consonant, e.g. דְּבַר, "the word (of) . . .", then the ב carries its original vowel; בְּדָבָר would be unpronounceable, and we naturally have בְּדָבָר.

The beginner should notice that in such a case the vowel to which the first Sh<sup>ewa</sup> reverts is usually —.

N.B.—In this Grammar a consonant with vocal Sh<sup>ewa</sup> is not reckoned as a separate syllable; e.g. דְּבַר (d<sup>ew</sup>ar) is counted as a monosyllable, not a disyllable.

### B. Quiescent or Silent Sh<sup>ewa</sup> (syllable divider).

§ 1. The Hebrews also used Sh<sup>ewa</sup> for an entirely different purpose, to mark the division between two syllables in a word; e.g. in מִשְׁפָּט (mish-pat). This is called "quiescent" Sh<sup>ewa</sup> because it has no pronunciation. It marks *the end of a "closed"*<sup>1</sup> *syllable (i.e. a syllable ending in a consonant) in the middle of a word.* Thus it has no connexion with vocal Sh<sup>ewa</sup>, and it is unfortunate that the same sign stands for both.

Now, as two vocal Sh<sup>ewa</sup>s can never occur together in a word, it follows that if we find two Sh<sup>ewa</sup>s together in the same word, the first is quiescent and the second vocal; e.g. יִקְטֹלוּ = 'yiq-t<sup>ew</sup>lu.'

∴ A Sh<sup>ewa</sup> coming at the end of a syllable or immediately before another Sh<sup>ewa</sup> is always quiescent.

<sup>1</sup> A syllable ending in a vowel is said to be open.



§ 2. Quiescent Sh<sup>ē</sup>wa does not appear in the last letter of a word, except

(a) in final ך, which always contains Sh<sup>ē</sup>wa in its “bosom,” unless it contains a full vowel; e.g.

מֶלֶךְ, ‘a king’; מֶלֶכְךָ, ‘thy king.’

(b) when a word ends in two consonants *both of which are sounded*, they are both pointed with Sh<sup>ē</sup>wa;

e.g. קָטַלְתָּ, qāṭalt. In such cases the first Sh<sup>ē</sup>wa is really quiescent, the second vocal; i.e. the last consonant has a semi-vowel sound; e.g. קָטַלְתָּ

= qā-ṭal-t; <sup>1</sup> נֶרְדַּךְ = ner-d.

N.B.—Two consonants can only stand together thus at the end of a word, when the second is a mute; i.e. ב, ג, ד, כ, פ, ת, ט, or ק.

### EXERCISES.

N.B.—Simple vocal Sh<sup>ē</sup>wa is not marked in exercise B.

A. Write out the extract from Gen. i. 1-4 given in the last chapter, inserting Sh<sup>ē</sup>wa.

B. Write in Hebrew the following names and words:

Shkēm — Rībqāh — Yă<sup>a</sup>qōb — Măh<sup>a</sup>năyīm — ’elōhīm  
— Mīṣrāyīm — ’edōm — Bīnyāmīn — yīqṭlēk —  
hō<sup>o</sup>măd — shāmărt — yīqṭōlkā.

C. Correct the following forms:

הָעֶמִיד — הָעֶמֶדוֹ<sup>2</sup> — קָמְלוֹ — יִקְבְּרֶךְ — עָמַדְתָּ

\* <sup>1</sup> This is clearer, if we remember that in old Hebrew it was (י) קָטַלְתָּ; cp. אָתָּ (= אָנַתְּ(י)) and נָתַתָּ (= נָתַתְּ(י)), where the Dagesh forte witnesses to the semi-vowel sound attached to the last letter (at-t, nathat-t).

<sup>2</sup> — = ō.

## CHAPTER V.

## DAGESH.

§ 1. 'Dāgēsh' probably means, by derivation, that which sharpens or hardens a letter. It is a point standing in the middle of a consonant (*e.g.* דָּ), being identical in form with the dot called Mappiq, found in a final ך [see above, Chap. II. § 7. (*e*)].

It indicates two different degrees of hardness in the consonant:

- (1) 'Dagesh lēnē' (*i.e.* Latin for "the light Dagesh") marks a lesser degree of hardening: thus דָּ = dh; דּ = d.
- (2) 'Dagesh fōrtē' (*i.e.* the strong Dagesh) marks a greater degree of hardening. Its practical effect is to double the letter in which it stands; though, strictly speaking, it only *strengthens* the pronunciation; *e.g.* קָטֵל is pronounced qīṭ-ṭēl.

## § 2. Rules for Dagesh lene.

- (a) There are only six consonants which vary from their original hard sound to a softer or aspirated sound. These are ב, ג, ד, כ, פ, and ת. They are called the "Bēgadhkēphath" letters, this name being formed as a 'memoria technica.' The softer pronunciation in each case (*i.e.* without Dagesh) was that of a true aspirate (*cp.* the Greek θ, φ, χ); *e.g.* ת = t'. But as we are almost incapable of making these sounds, we give כ (bh) the value of the English v; ד (dh), that of 'th' in the word 'the'; פ (ph), that of

f; and ת (th), that of 'th' in 'thing': while we neglect the aspirate in ג (gh) and כ (kh) altogether.

- (b) *Dagesh lene never occurs immediately after a vowel, quiescent letter,<sup>1</sup> or vocal Sh<sup>e</sup>wa.* These require the softer or aspirated sound of the six letters.

It is always found in the six letters.

- (1) At the beginning of a word (e.g. דָּבָר), unless the last word has ended in a vowel or quiescent letter and there is no pause between the two words. If there is, after the first, any break equivalent to an English stop, the second is given its initial Dagesh.
- (2) At the beginning of a syllable, if the previous syllable is closed.<sup>2</sup>

So מִדְּבָר (midh-bar); but דְּבָר (da-var).

*It is important to remember that Dagesh lene never follows vocal Sh<sup>e</sup>wa; e.g. דְּבָר, not דִּבָּר.*

\* *Exceptions:*

- (a) When a word ends in two sounded consonants without a full vowel, then the second, if a B<sup>e</sup>gadhk<sup>e</sup>phath letter, carries Dagesh. The reason is that the latter is really the beginning of a new syllable which is cut short; see Chap. IV. B. § 2.
- (b). Therefore this is not really an exception to the rule, for the previous Sh<sup>e</sup>wa is quiescent.
- (b) שְׁתַּיִם ("two," with fem. nouns) is the one real exception.<sup>3</sup>

### § 3. Rules for Dagesh forte.

- (a) As the practical effect of Dagesh forte is to

<sup>1</sup> See notes on נ and ה in Chap. II. § 7 (e). The Yodh in יִ, יֵ, יִ is quiescent, Chap. III. § 3 (f); also the Waw in וִ and וּ.

<sup>2</sup> That is to say, if it ends in a sounded consonant (which in this case takes a quiescent Sh<sup>e</sup>wa).

\* <sup>3</sup> The origin of the Dagesh in this word is uncertain. Perhaps שְׁתַּיִם = שְׁנַתַּיִם (cp. שְׁנַיִם), in which case the Dagesh is forte. Or possibly it = אֶשְׁתַּיִם, with a "prosthetic" 'aleph, in which case the Dagesh is lene. (Prosthetic 'aleph is an 'aleph not strictly belonging to the root, but prefixed to facilitate pronunciation: cp. *especial* with *special*.)



double the consonant, it follows that *it must immediately follow a full vowel*. Thus it is easily distinguished from Dagesh lene (even in the B<sup>e</sup>gadhk<sup>e</sup>phath letters), for the latter never follows a vowel immediately.

The letter containing D. forte must have a vowel or vocal Sh<sup>e</sup>wa of its own: a word never ends in a letter containing Dagesh forte.<sup>1</sup>

- (b) Dagesh forte may occur in all consonants except the gutturals and Resh, their sound being such as does not admit of doubling.

When a grammatical form demands a Dagesh forte in one of these five letters, the vowel which precedes them is usually lengthened to compensate for the loss of Dagesh forte.

A simple example is a certain voice of the verb, which demands a D. forte in the second root letter:<sup>2</sup> the root קטל gives קטל and יקטל in this voice: but ברך gives בִּרְךָ and יְבִרְךָ (— and — in the penultimate by compensation).

*Remarks.*

1. When the same consonant would be written twice without an intervening vowel or vocal Sh<sup>e</sup>wa, it is only written once, with D. forte; *e.g.* נתן gives נִתְּנִי, not נִתְּנִי. But מִלְכָּם (mal-k<sup>e</sup>khem) cannot be written with one Kaph, because the Sh<sup>e</sup>wa under the first Kaph is vocal.

2. When D. forte occurs in one of the B<sup>e</sup>gadhk<sup>e</sup>phath letters, the double sound is necessarily hard, not aspirated; *e.g.* כִּבֵּד = Kib-bedh.

\* 3. D. forte is often omitted in certain consonants which carry vocal Sh<sup>e</sup>wa. This occurs most frequently with י, the liquids ל, מ, נ, and with ק; *e.g.* וַיְהִי is regularly written for וַיְהִי ("and it came to pass"). Also in sibilants, when followed by a guttural; cp. יִשָּׂא; plur. יִשְׂאוּ.

\* <sup>1</sup> Except such words as אֶתִּי = אֶתִּי, נִתְּנִי = נִתְּנִי.

<sup>2</sup> Almost all verbal roots in Hebrew have three root-letters (consonants).

The syllable preceding the consonant in question is *half-open*; *i.e.* in the example given, the pronunciation is neither “wa-yhi,” nor “way-hi,” but is something between the two.

\* 4. “Disjunctive” D. forte is a name given to the Dagesh, when it is inserted in a consonant carrying a vocal Shewa for no other reason than to make the pronunciation of the latter more audible; *e.g.* עֲנִי in Lev. xxv. 5 (for עָנִי).

We may compare with this the Dagesh in לָמָּה (‘why?’) and בַּמָּה (‘how much?’) to give greater strength to the first vowel.

\* 5. “Conjunctive” D. forte is of commoner occurrence; *i.e.* certain cases where two words are run together in pronunciation, and a D. forte inserted in the first letter of the second word. הַ (‘this,’ masc.) and מַה (= how) are often joined to the following word by a hyphen (Măqqēph): thus we have מַה־נּוֹרָא (‘how fearful’), Gen. xxviii. 17; and הַשֵּׁמוֹ (‘this is his name’), Jer. xxiii. 6. This conjunctive D. forte is usually found after a word ending in quiescent ה.

### EXERCISE.

1. Correct the following words:

— דְּוִיד — יִסָּב — אִדָּנָם — קָרָב — יִבְדְּדוּ — שִׁירָת —  
אֶת־כָּל־הָרִאשׁ

2. Write in Hebrew:<sup>1</sup>

Mqāt-tēl; māl-kē-nū; dbār; bāsh-shā-mă-yīm; šăp-prū; mīb-bnēy hā-‘ām; bçidqātām; hăç-çip-pōr; zēh bēn Yă<sup>a</sup>qōb, bēn Yiç-hāq; māl-kkēm; yish-tă-h<sup>a</sup>wēh.

3. Insert Dagesh lene, where necessary, in the extract from Gen. i. 1–4, given in Chap. III.

<sup>1</sup> In this exercise, simple D. lene is not represented in the English; and the Bēgadhkēphath letters are written in their hard unaspirated form. After this, in transliterating Hebrew words, ב will be given as v, ד as dh, etc.

## CHAPTER VI.

## GUTTURALS AND WEAK LETTERS.

*The beginner will find it useful to read through this chapter, but he need not study it carefully at this stage.*

## A. The Gutturals.

§ 1. The gutturals are א, ה, ח, ע, and (for some purposes) ר.

Of these, א and ה are usually gutturals only at the beginning of a syllable.

א is rarely consonantal at the end of a syllable (see Chap. II. § 7. (e)), but a form like יִאָסֵר is possible.

ה is a guttural at the end of a syllable within a word; but not at the end of a word, unless it bears Mappiq (see Chap. II. § 7. (e)); e.g. הִתְמַהֵּמָה, 'he tarried.'

## § 2. Peculiarities.

(a) They cannot take Dagesh forte: and in rejecting it, often cause the lengthening of the previous vowel for compensation<sup>1</sup> (see Chap. V. § 3. (b)).

א and ר always require this lengthening of a preceding short vowel, when they would otherwise take Dagesh forte.

ע often does so.

ח and ח are so strong in sound as to be *virtually reduplicated* in speech; consequently they do not usually require compensatory lengthening of the previous vowel.<sup>2</sup>

<sup>1</sup> — becomes —; — becomes —; — and — become —.

\* <sup>2</sup> But a vowel coming before any guttural and bearing a countertone (Metheg) must be lengthened. Cp. Impf. Niph. יִרְפֶּה.



- (b) They cannot take vocal Sh<sup>e</sup>wa, but must have a *Ḥateph* vowel instead: usually this vowel is a *Ḥateph Pathah*.

*e.g.* we write אֲשֶׁר, not אָשֶׁר.

- (c) They often prefer a *Ḥateph* vowel to a quiescent Sh<sup>e</sup>wa.

Compare יַעֲמִיד, 'he will cause to stand,' with יִשְׁמִיד, 'he will destroy.'

It will be remembered that a *Ḥateph* vowel conditions the vowel that precedes; cp. Chap. IV. A. § 2 (b).

- (d) They have a preference for ä rather than ě or <sup>1</sup> ĭ or ǒ.

Compare מֶלַח, 'salt,' with מֶלֶךְ, 'king.'

א, however, often admits *Ṣ<sup>e</sup>ghol* where other gutturals would have *Pathah*.

- (e) Final ה, ח, and ע cannot stand directly after a long vowel other than *Qameç*. A *Pathah* slips in to help the pronunciation, which, though written under the guttural, is pronounced before it. This is called *Furtive Pathah*.

Compare יִשְׁמִיעַ, 'he will cause to hear,' with יִשְׁמִיד, 'he will destroy.'<sup>2</sup>

- (f) A *Ḥateph* vowel becomes a full vowel before a guttural.

Compare הֲיֵלֵךְ, 'shall he go?' with הֲאֵלֵךְ,<sup>3</sup> 'shall I go?'

**B. The weak or quiescent letters** are א, ה, ו, י. They are, however, only quiescent at the end of a syllable: at the beginning they are full consonants. Final ה (not

<sup>1</sup> Hireq under gutturals is rare. Not infrequently its place is taken by *Ṣ<sup>e</sup>ghol*, especially in verbal forms.

<sup>2</sup> So מְשִׁיחַ is difficult to pronounce, while מָשִׁיחַ, māshīāḥ (Messiah), is quite easy. The same difficulty would not be felt after a long *a*; *e.g.* טָבַח, 'butcher.' The *Furtive Pathah* disappears when a vowel comes after the guttural; *e.g.* רוּחַ, 'spirit,' but רוּחוֹת, 'spirits.'

\* <sup>3</sup> The interrogative particle has now a countertone and is written with Metheg; *e.g.* הֲאֵלֶיךָ.

ה) is always silent: within a word it is always sounded. Final ם is always silent: at the end of a syllable within a word it is occasionally, but rarely, a consonant.

\* ו and י are only silent after homogeneous vowels (*i.e.* of the o and i class respectively), in which case they coalesce to form the long vowels וֹ, יֹ, and יִ, יֵ, and יֵ. After heterogeneous vowels they are consonantal; *e.g.* in לוֹ, 'line,' גוֹי, 'nation,' the last letters are sounded.

The effect of these letters being silent is threefold:

(1) They do not take silent Sh<sup>e</sup>wa; *e.g.* יֹאמַר, *not* יֹאמֶר.

(2) A short vowel before them being consequently left in an<sup>1</sup> open syllable is usually lengthened.

Thus קָטַל = 'he killed'; קָטַלְתָּ, 'thou didst kill.'

But from מָצָא, 'he found,' the form parallel to קָטַלְתָּ is מָצַאָתָּ, *not* מָצַאְתָּ.

(3) When standing between a vowel and a strong consonant they have no pronunciation and are entirely neglected; *e.g.* ראש, 'head'; יִשְׁמַעֵאל, 'Ishmael.'<sup>2</sup>

<sup>1</sup> *i.e.* a syllable ending in a vowel sound.

<sup>2</sup> This rule, in effect, only concerns ם.

## CHAPTER VII.

## THE DEFINITE ARTICLE AND THE INTERROGATIVE PARTICLE.

## A. The Definite Article.

§ 1. Hebrew has no indefinite article.<sup>1</sup>

The definite article is not an independent word, but is always prefixed to its noun or adjective. Its original form was perhaps הַל, like the Arabic article *al*,<sup>2</sup> which it resembles in many ways. But if so, the final ל has been assimilated to the following consonant and is only represented by a Dagesh forte in the latter.

*Before all consonants, except the gutturals and ר, the article appears as —הַ followed by Dagesh forte; e.g. מֶלֶךְ, 'king'; הַמֶּלֶךְ, 'the king.'* Before the gutturals and ר, which cannot be doubled, its pointing varies according to the following rules:

- (a) א and ר, being the weakest in sound, demand that the Pathah of the article should be lengthened to compensate for the absence of Dagesh forte (see Chap. V. § 3. (b)); e.g. הָאִישׁ, 'the man'; הָרֹאשׁ, 'the head.'

- (b) Before the other gutturals, ה, ח, ע, its form varies

\*<sup>1</sup> In later Hebrew the numeral אֶחָד, 'one,' is sometimes used as an indefinite article (cp. 1 Kings xix. 5): cp. 'unus' in late Latin.

<sup>2</sup> Seen in such words as *almanac*, *algebra*, *alcohol*, *alhambra*, and in many Spanish names such as *Alcantara*, and perhaps preserved in the Hebrew אֶלְגָּבִישׁ, 'hail,' etc. Before some consonants the *l* disappears as in Hebrew and the following consonant is doubled. Certain Bedouin tribes are said to pronounce the article 'hal.'





הַר, 'mountain'; and עַם, 'people,' appear with the article as הָהָר, הָעָם.<sup>1</sup>

## SUMMARY OF THE FOREGOING RULES.

The article is

1. Ordinarily הַ; *e.g.* הַמֶּלֶךְ, 'the king.'
2. { Before א and ר, —הַ; *e.g.* הָאִישׁ, 'the man';  
     הָרֹאשׁ, 'the head.'  
     Before ע, usually —הַ; *e.g.* הָעֵין, 'the eye.'  
     Before ה and ח, —הַ; *e.g.* הַחֶרֶב, 'the sword.'
3. { Before הֶ or עֶ, —הֶ; *e.g.* הֶהָר, 'the mountain';  
     הָעָם, 'the people.'  
     Before הֶ or עֶ, —הֶ; *e.g.* הַהָרִים, 'the mountains.'  
     Before הֶ or הֶ, —הֶ; *e.g.* הַחֲכָם, 'the wise (man).'

\* § 2. The article is used in Hebrew even more widely than in English.

- (a) With a few common words, it retains the demonstrative force that it originally had; *e.g.* הַיּוֹם, 'to-day' (this day).
- (b) The vocative is usually expressed by the noun with the article; *e.g.* הוֹשִׁיעָה הַמֶּלֶךְ, "save, O king."
- (c) *Generic use.*—It is widely used, as in Greek, to denote a member of a class, where we in English should use the indefinite article; *e.g.* הָאֵיִב, 'an enemy.'
- (d) It is frequently attached to a noun, which denotes a person or thing mentioned for the first time, but defined in the mind as the subject of the following narrative; *e.g.* וַיְהִי הַיּוֹם, "and it happened on a day" (*the* day of the facts to be narrated). So "he wrote in a book" is בַּסֵּפֶר.
- (e) In late Hebrew, it is sometimes used for the relative pronoun.

\*<sup>1</sup> The following nouns also lengthen a vowel with the article: פֶּרֶ, 'bullock' (הַפֶּרֶ); חַג, 'festival' (הַחַג); אֲרוֹן, 'ark' (הָאֲרוֹן).

§ 3. NOTE.—**אֵת**<sup>1</sup> is frequently used with the *definite* accusative in Hebrew. It is usually joined to the noun by a hyphen (Māqqēph), and is then treated as part of the following word, *i.e.* it loses its accent and consequently shortens its vowel.

It is only used before

- (a) a noun with the definite article; <sup>2</sup> *e.g.* **אֶת־הַסּוּס**, 'I saw the horse.'
- (b) a proper noun; *e.g.* **רָאִיתִי אֶת־דָּוִד**, 'I saw David.'
- (c) a noun with a pronoun suffix; <sup>3</sup> *e.g.* **רָאִיתִי אֶת־סּוּסוֹ**, 'I saw his horse.'

So it is not correct to say **רָאִיתִי אֶת־סּוּס**, for 'I saw a horse.'<sup>4</sup>

**אֵת** is frequently omitted even before a definite accusative; and it is comparatively rare in poetry. But in Hebrew prose it should usually be inserted.

## B. The Interrogative Particle.

Similar in form to the article is the particle **הֲ**, which is usually prefixed to the first word of an interrogative sentence. Its form varies as follows:

- (1) Before ordinary consonants with full vowel it is pointed **הֲ**; *e.g.* **יִקְטֹל**, 'he will slay'; **הֲיִקְטֹל**, 'will he slay?'

- (2) Before ordinary consonants with Sh<sup>e</sup>wa and before gutturals it is **הַ**.<sup>5</sup>

*e.g.* **קָטַלְתֶּם**, 'ye slew'; **הֲקָטַלְתֶּם**, 'did ye slay?'  
**אֶקְטֹל**, 'I shall slay'; **הֲאֶקְטֹל**, 'shall I slay?'

<sup>1</sup> Ges. K. pp. 365-66, explains it as a noun, originally meaning 'being' (German *Wesen*).

\* <sup>2</sup> Or in the construct case (when definite).

<sup>3</sup> For these suffixes, see Chap. XII. **אֵת** is also used before an interrogative (**אֵת־מִי**, 'whom?'), or a relative pronoun.

\* <sup>4</sup> For apparent exceptions, cp. Ex. xxi. 28; 1 Sam. xxiv. 5; 2 Sam. iv. 11.

<sup>5</sup> It will be remembered that a Hāteph vowel can neither precede nor follow a vocal Sh<sup>e</sup>wa (see Chap. IV. A. § 2), neither can it come before a guttural (Chap. VI. A. § 2. (f)).





## CHAPTER VIII.

## ADJECTIVES AND ADVERBS.

## A. Adjectives.

## § 1. Inflection.

- (a) In Hebrew there are only two genders, masculine and feminine; and, as far as the adjective is concerned, only two numbers, singular and plural. The adjective is inflected by adding suffixes to the masculine singular:

|   |                   |      |
|---|-------------------|------|
| { | Fem. sing. suffix | ה־   |
| { | Masc. plur. „     | ים־  |
| { | Fem. plur. „      | ות־. |

*e.g.* טוב, 'good'; fem. sing. טובָה; masc. plur. טובים; fem. plur. טובות.

- (b) All these suffixes are accented.<sup>1</sup> Now ךֿ and םֿ (for reasons explained below in Chap. XII.) cannot, as a rule, stand more than one syllable away from the accent. When, therefore, a polysyllabic adjective like גדול, 'great,' adds a suffix, the ךֿ is now two places away from the accented syllable, and consequently is thinned down into a vocal Sh<sup>e</sup>wa; *e.g.* fem. sing. גדולה; masc. plur. גדולים; fem. plur. גדולות.

If the first consonant is a guttural, the Sh<sup>e</sup>wa is, of course, compound; *e.g.* חזק, 'strong'; fem. חזקה.

<sup>1</sup> ים־ and ות־ are necessarily accented according to the rule given in Chap. VII., that a closed syllable with a long vowel must bear the accent.

§ 2. The adjective agrees with its noun in number<sup>1</sup> and gender. If it qualifies the noun it is placed after it, and if the noun is definite, the adjective must have the article.

*e.g.* אִישׁ טוֹב, 'a good man.'

הָאִישׁ הַטוֹב, 'the good man.'

סוּסוֹ הַטוֹב, 'his good horse' (lit. 'his-horse the-good').

If, however, the adjective is a predicate, it generally comes first in the sentence and does not take the article.

*e.g.* טוֹב הָאִישׁ, 'the man is good.'

טוֹב סוּסוֹ, 'his horse is a good one.'

NOTE.—i. The present tense of the verb *to be* cannot easily be expressed in Hebrew, and it is generally omitted.

ii. The ordinary negative with finite verbs is לֹא. Its position is usually first in the sentence; *e.g.* לֹא טוֹב הָאִישׁ, 'the man (is) not good.'

iii. If there is one predicate to several nouns, the predicate usually agrees with the nearest noun.

iv. The predicate, whether a verb or adjective, usually precedes the subject; *e.g.* רָאָה אֱלֹהִים אֶת־הָאִישׁ, 'God saw the man.'

### § 3. Comparative and Superlative.

Hebrew has no special forms for these, as is natural in such a primitive and simple language. It expresses them by certain methods of circumlocution.

(a) Comparison is usually expressed by means of the preposition מִן ('from'), used after the adjective in the sense of 'more than';<sup>2</sup> *e.g.* גָּדוֹל מִן־דָּוִד, 'great from,' *i.e.* greater than, 'David.' This preposition is usually prefixed to the following noun (always except before the article, when it

<sup>1</sup> Certain nouns in Hebrew have a dual, but there is no such form in adjectives: the plural must be used instead. אֱלֹהִים, 'God,' usually has a singular adjective; *e.g.* חַי אֱלֹהִים, 'a living God.' (See note on previous vocabulary.)

\* <sup>2</sup> Where no definite comparison with another is expressed, מִן is not used, 'His younger son' is בְּנוֹ הַקָּטָן.



may appear as מֶן, with Maqqēph): now Nun (like n in many other languages) is a weak letter; and where it follows a short vowel and carries a quiescent Sh<sup>e</sup>wa, it always drops out in Hebrew, and is represented by a Dagesh forte in the next consonant. Just as 'in-movable' in English becomes 'immovable,' so מִנְדֹּד becomes מְדֹד. Before a guttural or Resh, which refuses Dagesh forte, — מֶ becomes — מֵ by compensation; e.g. טוֹב מֵאַבְרָהָם, 'better than Abraham.'<sup>1</sup>

(b) *Superlative*.—This may be expressed by the use of the article; e.g. בְּנוֹ הַקָּטָן, 'his youngest son' (his-son the-young-one).

Or by using the preposition בְּ, 'in, among'; e.g. הָאִישׁ הַחֲזָק בְּיִשְׂרָאֵל, 'the strongest man in Israel.'<sup>2</sup>

Or by using the comparative with כָּל, 'all'; e.g. גָּדוֹל מִכָּל הָעָם, 'greater than all the people' = the greatest of . . .

**B. Adverbs.**—These are few in number: the commonest is מְאֹד, 'very,' which follows the adjective which it qualifies. It is apparently an accusative of a noun מֶאֶד, 'strength.' So it properly = 'to excess.'

\* A class of adverbs is formed by adding the suffix —ָ; e.g. חִנָּם, 'gratis'; יוֹמָם, 'by day'; אֱמָנָם, 'verily.'

#### VOCABULARY.

|           |              |        |         |
|-----------|--------------|--------|---------|
| good      | טוֹב         | great  | גָּדוֹל |
| bad, evil | רַע          | strong | חֲזָק   |
|           | (fem. רַעָה) | high   | רָם     |

\* <sup>1</sup> A similar use of מֶן is found in its use with the Infin. Construct after an adjective; e.g. Gen. iv. 13, גָּדוֹל עוֹנֵי מִנְשׂוֹא, 'my sin is too heavy to bear.' Cp. 1 Kings xii. 28; Gen. xxxii. 11; Ex. xviii. 18; Gen. xviii. 14.

\* <sup>2</sup> The Construct case is also used frequently to express a superlative; e.g. קָטָן בְּנָיו, 'the youngest of his sons'; מְבַחַר הָעָרִים, 'the choicest of the cities.'

|           |       |       |          |
|-----------|-------|-------|----------|
| very      | מְאֹד | in    | בְּ      |
| not       | לֹא   | from  | מִן      |
| he        | הוא   | horse | סוּס     |
| she       | היא   | mare  | סוּסָה   |
| this (m.) | זֶה   | hand  | יָד (f.) |
| that, for | כִּי  |       |          |

## EXERCISE.

## 1. Translate into English :

- (1) גְּדוּלָה הָאָרֶץ וְהַשָּׁמַיִם : (2) רָמָה הַסּוּסָה :  
 (3) הַסּוּס הָרָם הֵנָּה : (4) חֲזָק הוּא מִהָאִישׁ  
 הָרַע הֵנָּה : (5) הוּא הַגָּדוֹל בְּיִשְׂרָאֵל : (6) הִיא  
 הָאִשָּׁה הַחֲזָקָה : (7) לֹא רָאָה אֶת־הַסּוּסוֹת  
 הַטּוֹבוֹת : (8) חֲזָק הוּא מִסּוּס : (9) גְּדוּלָה  
 הִיא מִהָאִישׁ : (10) רָמִים מְאֹד הַשָּׁמַיִם :

## 2. Translate into Hebrew :

- (1) The good horse is strong. (2) The man saw  
 the mare that it (she) was strong. (3) A very  
 lofty mountain. (4) The heavens are higher than  
 the earth. (5) This is the strong horse. (6) This  
 good horse. (7) He is not better than the  
 woman. (8) The bad mares are very strong.  
 (9) He and she are the best of Yisrā'el. (10)  
 For a good word is better than a strong hand.  
 (11) Did the strong man do the evil things ?

## CHAPTER IX.

## PRONOUNS.

## A. Personal and Demonstrative Pronouns.

## § 1. Personal Pronouns.

The following forms are those of the personal pronouns when they stand as the subject of a sentence, *i.e.* in the nominative case. [Strictly speaking, there are no 'cases' in Hebrew; but the word 'case' is useful to express certain relations of the noun.] The oblique cases are formed on quite a different principle, which will be explained later.

|             | <i>Singular.</i>                                | <i>Plural.</i>  |
|-------------|---|---|
| 1st p. com. | I      אֲנִי      or<br>אַנְכִּי <sup>(a)</sup> | We      אֲנֵינוּ <sup>(c)</sup> (occas.<br>בָּנֵינוּ) |
| 2nd p. m.   | Thou    אַתָּה <sup>(b)</sup>                   | Ye      אַתֶּם  |
| f.          | „      אַתְּ                                    | „      אַתֶּן or אַתְּנָה                             |
| 3rd p. m.   | He      הוּא                                    | They    הֵם or הֵמָּה                                 |
| f.          | She     הִיא                                    | „      הֵנָּה (after<br>prefixes הֵן or הֵן)          |
|             | <sup>(a)</sup> * In pause אֲנִי and אַנְכִּי.   | <sup>(c)</sup> * In pause אֲנֵינוּ (בָּנֵינוּ).       |
|             | <sup>(b)</sup> * In pause אַתָּה.               |   |

*Remarks.*

*First Person.*—אֲנִי is commoner than אַנְכִּי. The first personal pronoun is (as in other languages) of common



gender, because there is no need to define the gender of a person who is speaking.

*Second Person.*—The Dagesh forte, in both sing. and plur., points to the fact that each of them had originally a נ before the ת (*i.e.* they were אֲנִי, אַתָּה, etc.); this was dropped, just as in the case of מִן, when prefixed to a word (see Chap. VIII. § 3).

The original form of the fem. sing. אֲנִי became אַתִּי;<sup>1</sup> this dropped its second vowel but was still pronounced at-t, as shown by the Dagesh forte and Sh<sup>e</sup>wa in אַתָּה.

\* *Third Person.*—In the Pentateuch ‘she’ is usually written as הִוא (*i.e.* K<sup>e</sup>thiv הִוא, Q<sup>e</sup>ri הִיא). This seems to indicate that the form הִוא was originally common in gender.

## § 2. Demonstrative Pronouns.

|          |      |        |          |    |               |
|----------|------|--------|----------|----|---------------|
| (a) This | m.   | זֶה    | (b) That | m. | הוא           |
|          | f.   | זאת    |          | f. | היא           |
| These    | com. | אֵלֶּה | Those    | m. | הֵמָּה or הֵם |
|          |      |        |          | f. | הֵנָּה or הֵן |

### Remarks.

1. These pronouns conform to the same rules as the adjective with regard to the article; *i.e.* they bear it, when qualifying,<sup>2</sup> but not when predicative. When a noun is qualified by both an adjective and a demonstrative, the former precedes the latter in order;

*e.g.* הַזֶּה הַטוֹב הָאִישׁ, ‘this good man.’

הוּא הַטוֹב הָאִישׁ, ‘that is the good man.’

2. The article before הֵמָּה and הֵנָּה always appears

<sup>1</sup> This probably survived longer in North than in South Palestine; and is found in what are believed to be narratives from Northern sources, especially in the Books of Kings.

\*<sup>2</sup> When the demonstrative ‘this’ qualifies a noun with a pronominal suffix, it is sometimes found without the article; *e.g.* זֶה יְדָבָרוּ, ‘this his word.’

irregularly as —הָ; so הַשָּׁמַיִם הַהֵם, 'those heavens'; but הַדָּבָר הַהוּא, 'that word.'

3. The feminine זאת is generally used in Hebrew, where Greek would use a neuter (τοῦτο); זאת עָשָׂה, 'he did this.'

\* 4. זה is rarely found for זאת, and אֵל for אֱלֹהִים. A rare secondary form of זה is הֶלֶז or הֶלֶזָה.

\* 5. Idiomatic uses of זה.

(a) It is used indeclinably before numerals; *e.g.*

זֶה שֵׁשׁ שָׁנִים, 'these six years.'

(b) It is used as an enclitic<sup>1</sup> to emphasise interrogative or demonstrative words: מִי זֶה, 'who now?' (τίς ποτε); מַה־זֶּה and מַה־זֹּאת, 'what now . . .?' So with לָמָּה, הֵנָּה, and עֵתָּה.

#### VOCABULARY.

|                                    |                        |
|------------------------------------|------------------------|
| תּוֹרָה (f.), law.                 | אָמַר, he said.        |
| אֲנָשִׁים (plur. of אִישׁ), men.   | יָשַׁב, he sat, dwelt, |
| נָשִׁים (plur. of אִשָּׁה), women. | inhabited.             |
| [N.B.—Plur. in ים—, though fem.]   | אֵל, unto.             |
| הֶלֶז, he went.                    | עַל, upon, against,    |
|                                    | by (near).             |

#### EXERCISE.

1. Translate into English:

- (1) אֵת הָאִשָּׁה: (2) לֹא עָשָׂה זֹאת הָאִישׁ  
 הַהוּא: (3) יָשַׁב עַל־הַהָר הַזֶּה: (4) הַזִּקְנִים  
 הַפּוֹסִים הָאֵלֶּה מִהַסּוּסוֹת הַהֵנָּה: (5) רָם  
 אֶתָּה<sup>2</sup> הָאֱלֹהִים וְחִזֹּק: (6) הֲלֹא רָעִים אַתָּם:  
 (7) טוֹב אֲנִי מִהָאֲנָשִׁים הַהֵמָּה: (8) הֲלֹךְ אֶל־  
 הָאָרֶץ הַהִיא: (9) הַזִּקְנִים מְאֹד אֲנִיחָנוּ: (10)  
 אָמַר אֶל־הַנָּשִׁים הָאֵלֶּה<sup>3</sup> בִּי רַעוֹת אֶתָּנָה:

<sup>1</sup> *i.e.* a word which closely follows another word and affects its sense.

<sup>2</sup> = Vocative.

<sup>3</sup> = the English inverted commas.

## 2. Translate into Hebrew:

- (1) Thou art good and he is bad. (2) These are the strong women. (3) This law is not good. (4) We are not stronger than this people. (5) He heard those laws. (6) I and thou are evil men. (7) He saw that land, that it was very good. (8) Thou (f.) art great. (9) He said unto those men, 'Ye are evil.' (10) Are these the women?



CHAPTER IX.—*Continued.***B. Relative and Interrogative Pronouns.****§ 1. Relative Pronoun.**

There is only one relative pronoun, **אֲשֶׁר**, which is invariable for all genders, numbers, and cases.

The oblique cases of the relative are formed by periphrases: 'whom I killed' is 'who I killed him.' 'To whom I gave it' is 'who I gave it to him.' 'The man whose son was sick' is 'the man who his son was sick'; (notice a translation of this idiom in Mark i. 7, *οὗ . . . αὐτοῦ* = whose).

Similarly,

'the place where' is 'the place which . . . there.'

'whence' is 'which . . . from there.'

'whither' is 'which . . . thither.'

\* NOTES.—(a) —**שֶׁ** or —**שֵׁ** followed by a Dagesh forte is occasionally found for **אֲשֶׁר**, especially in later Hebrew. It may be a North Palestinian usage.<sup>1</sup>

(b) In poetry the relative is usually omitted.

(c) **בְּאֲשֶׁר** and **לְאֲשֶׁר** are rare, though **כְּאֲשֶׁר** is frequent.

(d) In relative clauses which define the *time* when, **אֲשֶׁר** stands alone without addition of any word like **בּוֹ**; *e.g.* 'on the day when' is . . . **בְּיוֹם**.

<sup>1</sup> The Phoenician relative was probably **אֲשֶׁ** or **אֲשֵׁ**; but **שֶׁ** with Dagesh forte was probably used also; see Wright, *Comparative Grammar of the Semitic Languages*, p. 119.

אֲשֶׁר (יוֹם) Construct, see Chap. XIII. § 4. (a)).  
Cp. I Sam. xx. 31.

## § 2. Interrogative Pronouns.

Who? is מִי } indeclinable.  
What? is מַה }

NOTES.—(a) מִי is found in the oblique cases; *e.g.* בִּת־מִי, 'daughter of whom?' *i.e.* whose daughter?

אֶת־מִי, 'whom?' (accusative). לִמִּי, 'to whom?'

(b) מַה is pointed somewhat like the article.

It appears

1. as מַה, followed by Dagesh forte, before ordinary consonants. מַה is joined to the next word by a hyphen (Maqqeph);<sup>1</sup> *e.g.* מַה־לָּךְ, lit. 'what to thee?' *i.e.* what is the matter with thee?

2. { as מַה before ה and ח (except as in 3); *e.g.* מַה־הִיא.<sup>2</sup>  
{ as מַה before א, ע, and ר; *e.g.* מַה־אֵלֶּה.

3. as מַה before הָ, הַ, and עָ;<sup>3</sup> *e.g.* מַה הָאָדָם, 'what is man?' מַה־עָשָׂה, 'what did he do?'

(c) מַה is used interjectionally, = 'how!' *e.g.* מַה־גָּדוֹל, 'how great!'

(d) מִי and מַה are occasionally used as indefinite relatives, = 'whosoever, whatsoever'; cp. Judg. vii. 3.

## \* § 3. Additional notes on Pronouns.

1. The personal pronouns (in the nominative case) are not infrequently used (standing out of construction, as it were) to give emphasis to a suffix

\*<sup>1</sup> Sometimes it is made a part of the word; *e.g.* מַה־לָּכֶם for מִלְּכֶם.

\*<sup>2</sup> It is sometimes מַה before ה and ח.

\*<sup>3</sup> Sometimes also before ה, ה, and ע with other vowels. Sometimes it is מַה before ordinary consonants, when at a distance from the tone.

of the same person which precedes, whether that suffix be attached to a noun, preposition, or verb. One or two examples will serve to make this clear. בְּרַכְנִי גַם אֲנִי אָבִי, Gen. xxvii. 34, 'bless me, *even me also*, O my father'; אֶת־דָּמָהּ, גַּם־אֶתָּהּ, 1 Kings xxi. 19, 'thy blood, *even thine*'; עָלָיו גַּם־הוּא, 1 Sam. xix. 23, 'upon him, *him also*.'

2. 'Each,' 'every several one,' in Hebrew are generally expressed by the use of אִישׁ; *e.g.* וַיִּזְרְדוּ אִישׁ אֶת־אֲמָתָתוֹ אֶרְצָה, Gen. xlv. 11, 'and they took down every man his sack to the ground.'

Similarly { אִישׁ . . . אָחָיו (lit. *a man, his brother*, רֵעֵהוּ

*his neighbour*) are common expressions to denote 'one the other,' or 'one another';<sup>1</sup> cp. וַיִּפְרְדוּ אִישׁ מֵעַל אָחָיו, Gen. xiii. 11, 'and they (two) separated from one another'; cp. Ex. xxv. 20. This mode of expression is used even of lifeless things; *e.g.* of curtains in Ex. xxvi. 3.

3. 'Any one,' 'some one,' may be also expressed by using אִישׁ; *e.g.* Gen. xiii. 16, אִם יוּכַל אִישׁ, לִמְנוֹת אֶת־עֶפְרַת הָאָרֶץ, 'if any one can number the dust of the earth.' לֹא אִישׁ followed by the verb = 'no one shall . . .'; *e.g.* Gen. xxiii. 6 (and freq.).

לֹא . . . כֹּל is a very common way of expressing a strong negative = 'none whatever.' So יִפְּלֵא מִמֶּךָ כָּל־דָּבָר, Jer. xxxii. 17 = 'nothing shall be too hard for thee' (*not* 'everything shall not be too hard for thee'); cp. the Hebraistic οὐκ ἂν ἐσώθη πᾶσα σὰρξ, meaning 'no flesh would have been saved,' Matt. xxiv. 22.

<sup>1</sup> The corresponding feminines are { אִשָּׁה . . . אֲחֻתָּהּ  
רֵעֻתָּהּ



§ 4. The Perfect (Active) of the ordinary verb is as follows :

| <i>Sing.</i>                          | <i>Plur.</i>            |
|---------------------------------------|-------------------------|
| 3rd p. m. קָטַל, he killed.           | { קָטְלוּ, they killed. |
| f. קָטְלָה, she killed.               |                         |
| 2nd p. m. קָטַלְתָּ, thou didst kill. | קָטַלְתֶּם, ye killed.  |
| f. קָטַלְתְּ, thou didst kill.        | קָטַלְתֶּן, ye killed.  |
| 1st p. c. קָטַלְתִּי, I killed.       | קָטַלְנוּ, we killed.   |

(Note the dropping of the  $\text{־}$  in the 2nd p. plur., the accent being on the ultimate syllable.)

*N.B.*—The usual order of words is (1) predicate, (2) subject, (3) object.

#### VOCABULARY.

|                              |                          |
|------------------------------|--------------------------|
| לְ, to ( <i>prefixed</i> ).  | לָמָּה, why?             |
| לוֹ, to him.                 | מַיִם (m. plur.), water. |
| שָׁם, there.                 | יוֹם (m.) day.           |
| מִשָּׁם, from there, thence. | נָתַן, he gave.          |
| שָׁמָּה, thither.            |                          |

#### EXERCISE.

I. Translate into English :

- (1) מִי אֶת הָאִשָּׁה לָמָּה הִלְכָּתָּ שָׁמָּה : (2)  
 זאת הָאָרֶץ אֲשֶׁר יָשְׁבוּ שָׁם : (3) מָה אָמְרוּ  
 הַנָּשִׁים הַהֵנָּה : (4) לָמָּה לֹא שָׁמַעְתֶּם אֶת־  
 הַתּוֹרָה הַזֹּאת : (5) זאת הָאָרֶץ אֲשֶׁר הִלְכָּה  
 שָׁמָּה : (6) מָה עָשָׂה לוֹ הָאִישׁ הַזֶּה : (7) מִי  
 הָאִישׁ אֲשֶׁר אָמַרְתִּי לוֹ : (8) שָׁמַעְנוּ אֶת־אֲשֶׁר  
 אָמַרְתָּ : (9) הֲלֹא אָמַרְתָּם כִּי טוֹבָה הָאָרֶץ אֲשֶׁר  
 הִלְכְּתֶם מִשָּׁם : (10) מִה־גָּדוֹל הַיּוֹם הַהוּא :  
 (11) לְמִי נָתַנוּ זֹאת :

## 2. Translate into Hebrew:

- (1) Who are ye? we are strong men and good.  
(2) To whom did that woman give the water?  
(3) We inhabited the land where we heard those laws. (4) What is stronger than a good word? (5) How good thou art, O woman.  
(6) This is the word which ye said to him.  
(7) Which is the land whence ye went? (8) Why did they not kill those evil men? (9) Who am I, that thou (fem.) hast said this? (10) This is the day (on) which we gave him this law.

## CHAPTER X.

THE INSEPARABLE PREPOSITIONS AND THE  
COPULA.

## § 1. Inseparable Prepositions.

ב, in, on, with (of circumstance or instrument).

כ, like, about.

ל, to, for.

These, like all other prepositions in Hebrew, were originally nouns; but they have become reduced to parasitic forms, prefixed to nouns and verbal nouns.

*Rules for pointing.*

(a) Ordinarily they take simple vocal Sh<sup>e</sup>wa; *e.g.* לְאִישׁ, 'to a man.'

(b) Before another vocal Sh<sup>e</sup>wa they take Hīreq; for since two vocal Sh<sup>e</sup>was can never come together, the preposition in such a case needs the full short vowel which it originally had and which is elsewhere weakened into vocal Sh<sup>e</sup>wa; *e.g.* בְּדִבֶּר, 'by the word of . . .' (see Chap. IV. A. § 3).

(c) But before י the Hīreq coalesces with the י to make long Hīreq, and the Sh<sup>e</sup>wa disappears; *e.g.* יְרִיחוֹ, 'Jericho'; לְיְרִיחוֹ, 'to J.'

[*Note.*—The same rule applies to מְ when prefixed. 'From Jericho' is properly מִיְרִיחוֹ; but as Hebrew omitted Dagesh forte in י (see Chap. V. § 3, Rem. 3), this became מִיְרִיחוֹ = מִיְרִיחוֹ.]



(d) Before a Hāṭeph Sh<sup>e</sup>wa they take the corresponding full vowel (see rule in Chap. IV. A. § 2); *e.g.* בְּאִשֶּׁר, 'like as, when.'

\* (e) When the accent falls on the syllable immediately following the preposition, the latter is often pointed with  $\text{־}$  (see note below).

(f) The ה of the article disappears after these prepositions, and the latter take its vowel; *e.g.* לְהָאִישׁ, 'to the man,' always becomes לְאִישׁ. 'In the heavens' is בְּשָׁמַיִם.

§ 2. The Copula ו. The copula follows much the same rules as ב, כ, and ל.

(a) It is ordinarily ו. But as it is a labial, it cannot stand with a Sh<sup>e</sup>wa before another labial sound: it always becomes ו before ב, ו, מ, or פ; *e.g.* וּמִהָאִישׁ, 'and from the man.'

(b) Before another vocal Sh<sup>e</sup>wa it becomes ו; *e.g.* וּדְבַר, 'and the word of.'

(c) Before י it is וי.

(d) Before a Hāṭeph it takes the corresponding full vowel.

\* (e) Before the accent it is often ו.

(f) It does not absorb the ה of the article; *e.g.* וְהָאִישׁ, 'and the man.'

Thus it differs from the prepositions in (b), (f), and partly in (a).

### § 3. Additional notes.

(a) *The Divine Names.*

Before אֱלֹהִים, 'God,' ב, כ, ל, and ו take  $\text{־}$ , according to rule (d). But  $\text{־אֱלֹהִים־}$  contracts into  $\text{־}$ ; so we have וְאֱלֹהִים, 'and God.'<sup>1</sup> The sacred name יהוה was regarded by the Hebrews as too

<sup>1</sup> Similarly לֵאמֹר, 'to say,' becomes לְאָמֹר, which is used to mean 'saying' (English participle).

sacred to pronounce. Originally it was probably יְהוָה (Jāhwēh), interpreted as 'He (who) is,' see Ex. iii. 14. Whenever it occurred in the text, the word אֲדֹנָי,<sup>1</sup> 'my Lord,' was read instead of it; so the Massoretes wrote יהוה with the vowels of אֲדֹנָי (the Hāṭeph Pathah appearing as simple Sh<sup>e</sup>wa under י) *i.e.* יְהוָה; and from that we get 'Jehovah,' which is certainly an incorrect form. When ב, כ, ל, or ו comes before אֲדֹנָי they make the א quiescent, and so we have לַאֲדֹנָי, etc. Hence when written before יהוה they take a Pathah, and we have וְיְהוָה, לְיְהוָה (with no Sh<sup>e</sup>wa under the י).

\* (b) *Note on rules (e) above.*

We have לְ and וְ, especially when a disjunctive accent, such as 'Athnah or Šilluq, appears in the next syllable; *e.g.* Gen. iii. 5: יָדַע טוֹב וְרָע.<sup>2</sup>

לְ also stands before the tone syllable

1. with the Infin. Construct of פִּי, פִּי, פִּי, and double ע verbs: לָקוּם, לָגֶשֶׁת, etc.
  2. in certain expressions commonly used as adverbs; *e.g.* לָעַד, 'to eternity.' Cp. also such combinations as לִפְנֵי.
  3. in the interrogative לָמָּה (so before all consonants except gutturals) or לָמָּה (so before gutturals).
- ב and כ only take ׀ before the demonstratives; *e.g.* בְּזֶה, 'here'; כֵּן, 'thus.' Before the interrogative they take ׀ and Dagesh forte; *e.g.* בַּמָּה or בְּמָה, 'whereby?' and כַּמָּה, 'how many?'

\*<sup>1</sup> Plural of Majesty, with ׀ instead of ׀, to distinguish it from אֲדֹנָי, which was used to human superiors.

<sup>2</sup> וְ occurs especially in giving lists of things which fall into pairs.

## VOCABULARY.

|                                      |   |
|--------------------------------------|---|
| אַרִי, lion.                         | שָׁמַר, he watched, kept.                       |
| עָנִי (m.), poverty,<br>affliction.  | *הָרַג, he killed.                              |
| מֶלֶךְ (m.), king.                   | לֵאמֹר, saying.                                 |
| בֶּן (m.), son.                      | *קָטַל (Imperative m.), kill<br>thou (= הָרַג). |
| בַּת (f.), daughter.                 | אָמַר, say thou.                                |
| שְׁנַיִם, two (with masc.<br>nouns). | בְּאִשֶּׁר, as, when.                           |
| לִשְׁמַע לְ, he hearkened to.        | עַד (prep.) as far as.                          |
| לָקַח, he took.                      | עַד אֲשֶׁר, until when.                         |

\*קָטַל, though a convenient word for paradigms, is not used in the best Hebrew. It may be compared with the *τύπτω* of Greek grammars.

## EXERCISE.

## I. Translate into English :

- (1) הֲלֹא אֲנֹכִי <sup>1</sup> שָׂר וּמֶלֶךְ וּמָה הָאֲנָשִׁים הָאֵלֶּה :  
 (2) וְאֵלֵּהִים נָתַן לוֹ אִשָּׁה וּבֵת וּבֶן : (3) אָמַרְתִּי  
 לַיהוָה אַתָּה גָדוֹל וְרַם וְאֲנִי מִי אֲנִי : (4)  
 וּבִירוּשָׁלַם <sup>2</sup> יָשְׁבֵנו עַד-אֲשֶׁר לָקַחוּ אֶת-הָאָרֶץ :  
 (5) אָמַר לְאִישׁ הַזֶּה הָרַג אֶת-הָאֲנָשִׁים הַהֵמָּה :  
 (6) בְּעֵנֵי שְׁמֵרְנוּ אֶת-הַתּוֹרָה : (7) וְאַרִי הָרַגְנוּ  
 בָּאָרֶץ הַזֹּאת : (8) וּפָרַעַה <sup>3</sup> אָמַר רָעִים אַתֶּם  
 וְלָמָּה לֹא שָׁמַעְתֶּם אֶת-אֲשֶׁר אָמַרְתִּי : (9) אָמַר  
 הַמֶּלֶךְ לֵאמֹר מִי הָאִישׁ וּמָה-עָשָׂה וְאֶנְחֵנוּ  
 לֹא אָמַרְנוּ לוֹ מִי הוּא : (10) יָשְׁבוּ הָעָם בָּאָרֶץ  
 וּירוּשָׁלַם לֹא לָקַחוּ :

<sup>1</sup> = Prince.<sup>2</sup> = Jerusalem.<sup>3</sup> = Pharaoh.



2. Translate into Hebrew (keeping the English order of words):

- (1) And in that day ye did not hearken unto God.  
(2) He is the king, and son am I and daughter art thou to him. (3) And keep thou this law, which he gave. (4) And from there he went to Jerusalem, and there he dwelt. (5) I hearkened to the Lord in affliction. (6) And say thou to these men, 'Good and strong are ye.' (7) Did he not do according to what he had heard? (8) And from Jerusalem I went thither, I and two men. (9) What did he say to those two men?<sup>1</sup> (10) And Pharaoh spake to the woman, saying, 'Wherefore didst thou not keep the law?'

<sup>1</sup> Put the numeral before the noun, and the article with the noun only.

## CHAPTER XI.

## PREPOSITIONS WITH SINGULAR SUFFIXES.

§ 1. It has already been noticed that there are, strictly speaking, no cases in Hebrew. The objective 'me, thee,' etc. after prepositions, and the subjective 'my, thy,' etc. with nouns, are expressed by suffixes attached to the prepositions and nouns. Thus לוֹ = 'to him'; סוֹסוֹ = 'his horse.' This chapter deals with those prepositions which take suffixes similar to those attached to singular nouns.

These suffixes bear a resemblance to the forms of the personal pronouns (nominative). They are as follows:

|              | <i>Singular.</i> | <i>Plural.</i>                               |
|--------------|------------------|--|
| 1st pers. c. | אֲנִי—           | אֲנִי—                                       |
| 2nd pers. m. | אַתָּה—          | אַתָּם—                                      |
| f.           | אַתָּה—          | אַתָּן—                                      |
| 3rd pers. m. | הוּא—            | הֵם— after a vowel ; הֵם— after a consonant. |
| f.           | הִיא—            | הֵנָּה— " " ; הֵנָּה— "                      |

Note (1) the Mappiq in the ה of the 3rd fem. sing., to denote that the ה is not quiescent but is a guttural (*i.e.* is sounded).

(2) that in אַתָּם—, אַתָּן—, הֵם—, הֵנָּה—, the accent is on the ultimate, but in אֲנִי— on the penultimate.

§ 2. The following table gives the declension of לְ, 'to'; עִמָּ, 'with'; אִתָּ, 'with'; and אֵת, the sign of the accusative.

|                   |                                 |   |                                |
|-------------------|---------------------------------|---|--------------------------------|
| <i>Singular.</i>  |                                 |   |                                |
| 1st p. c.         | לִּי, to me.                    | עִמִּי <sup>(c)</sup> , with me, אִתִּי   | אִתִּי, me.                    |
| 2nd p. m.         | לְךָ <sup>(a)</sup> , to thee.  | עִמָּךְ <sup>(d)</sup> , etc. אִתָּךְ   | אִתָּךְ <sup>(s)</sup> , thee. |
| f.                | לָּךְ.                          | עִמָּךְ etc., as<br>in עִם  | אִתָּךְ.                       |
| 3rd p. m.         | לוֹ, to him.                    | עִמּוֹ except in<br>2nd p. plur.  | אִתּוֹ, him.                   |
| f.                | לָּהּ, to her.                  | עִמָּהּ.  | אִתָּהּ, her.                  |
| <i>Plural.</i>    |                                 |   |                                |
| 1st p. c.         | לָנוּ, to us.                   | עִמָּנוּ.   | אִתָּנוּ, us.                  |
| 2nd p. m.         | לָכֶם <sup>(b)</sup> , to you.  | עִמָּכֶם <sup>(e)</sup> אִתָּכֶם  | אִתָּכֶם <sup>(g)</sup> , you. |
| f.                | לָכֶן <sup>(b)</sup> .          | עִמָּכֶן <sup>(e)</sup> אִתָּכֶן  | (אִתָּכֶן).                    |
| 3rd p. m.         | לָהֶם <sup>(b)</sup> , to them. | עִמָּם.   | אִתָּם <sup>(h)</sup> , them.  |
| f.                | לָהֶן <sup>(b)</sup> .          | עִמָּן.   | אִתָּן <sup>(h)</sup> .        |
| (a) * pause לְךָ. |                                 | <i>Note the Dagesh forte throughout.</i>  |                                |
| (b) Note the ךָּ. |                                 | (c) * A longer form עִמָּדִי is frequently found.   |                                |
|                   |                                 | (d) * pause עִמָּךְ.  |                                |
|                   |                                 | (e) Note the ךָּ.   |                                |
|                   |                                 | (s) * pause אִתָּךְ.  |                                |
|                   |                                 | (g) Note ךָּ in penult. This syllable is half-open <sup>1</sup> and so must be short, as the accent is on the ultimate. |                                |
|                   |                                 | (h) * rarely אִתָּהֶם, אִתָּהֶן.  |                                |

ב is declined like ל, except that the 3rd p. masc. plur. is usually בָּם, and fem. בָּהֶן (note ךָּ).

<sup>1</sup> A half-open syllable is one that is neither closed nor open, but half-way between the two. אִתָּכֶם is neither אִתְּכֶם nor אִתְּכֶם. The vowel in the penultimate is shortened, as would be necessary in אִתְּכֶם; but the division of the syllables is slurred over, and the כ follows the ת so closely that it receives its softer sound (without dagesh).



(For the declension of **בְּ** and **מִן**, which also take singular suffixes, see Chapter XXV.)

\* NOTES.—(1) In poetry **לָמוֹ** is sometimes found for **לָהֶם**, and probably also for **לוֹ**.

(2) The accus. pronouns (**אֹתִי**, etc.) are sometimes used to mean 'with (me, etc.),' for **אִתִּי**, etc., especially in the books of Kings.

#### VOCABULARY.

**בָּטַח**, to trust.\*

**קוֹל** (m.), voice.

**זָכַר**, to remember.\*

**עִיר** (f.), city.

**יָלַד** (m.), child, small boy.

\* It is convenient to give Hebrew verbs in the 3rd p. m. sing. Perfect Active (Qal), and their English equivalents in the Infinitive.

#### EXERCISE.

##### 1. Translate into English:

- (1) אָמַר לָהֶם לֵאמֹר לֹא הִלַּכְתִּי עִמָּכֶם כִּי רָעִים אַתֶּם לִי: (2) לֹא נָתַנּוּ לָהּ הָאֲנָשִׁים אֶת־הַיָּלָד עַד־אֲשֶׁר הִלְכָה אַתֶּם: (3) לָמָּה לֹא בָטַחְתֶּם בְּנֹו: (4) שָׁמַרְתִּי אֶתְכֶם וְלֹא זָכַרְתֶּם אֹתִי בַיּוֹם הַהוּא: (5) <sup>1</sup>נָתַתִּי לָהֶם אֶת־הַתּוֹרָה הַזֹּאת וְלֹא זָכְרוּ אֹתָהּ: (6) לָמָּה לֹא שָׁמַרְתָּ אֶת־הַדְּבָר הַזֶּה כַּאֲשֶׁר אָמַרְתִּי לָךְ: (7) אָמַרְתִּי לָהּ כִּי לֹא בָטַחְתִּי בָכֶם: (8) הִמָּה הָאֲנָשִׁים אֲשֶׁר שָׁמַעְתִּי לָהֶם לֵאמֹר הֲלֹא בָעִיר הוּא: (9) זָכַר אֶתְנּוּ בְּעֵנִי וּשְׁמַר מִהָאִישׁ הַזֶּה: (10) דַּבֵּר לִי לָהּ הַמָּלָךְ:

##### 2. Translate into Hebrew:

- (1) Say to him that thou hast heard him. (2) And in that day we remembered 'you (plur.). (3)

<sup>1</sup> נָתַתִּי =

They went with me, as I told them (said to them). (4) Say to this woman, 'I have hearkened to thee, for I have kept thee.' (5) And what did he do to her when she went to that city? (6) This is the man who did great things<sup>1</sup> for us, and in whom we trusted. (7) And (it was) I (that) gave thee this child. (8) Ye did not trust in me, and did not remember me. (9) Say thou to them, 'Did ye go from Jerusalem with him?'<sup>2</sup> (10) What have I to do with thee? (Say 'what to me and to thee'). (11) They are greater who are with you, than (they) who are with them.

<sup>1</sup> Fem. plur.

<sup>2</sup> Say 'and he with you.'

## CHAPTER XII.

## SINGULAR NOUN SUFFIXES.

## UNCHANGEABLE AND FIRST DECLENSION NOUNS.

§ 1. The 'regular' nouns in Hebrew may be grouped in two classes :

- (a) those of which the vowels are unaffected by pronoun suffixes; *e.g.* סוס, 'horse'; גבור, 'mighty man';
- (b) three classes or declensions, which alter their vowels with suffixes.

In this chapter we are dealing with unchangeable nouns, and with the first declension of changeable nouns.

§ 2. Before giving the suffixes, it is necessary to say something about the form of first declension nouns. They are usually disyllables, which contain  $\text{ֿ}$  in either syllable or in both; *e.g.* דָּבָר, 'word, thing'; לֵבָב, 'heart.' A few monosyllables with  $\text{ֿ}$  may be classed with these; *e.g.* יָד, 'hand.'

*Vowel changes in first declension.*

It has already been noticed (in Chap. VIII. § 1) that  $\text{ֿ}$  and  $\text{ֿֿ}$  usually cannot stand more than one place away from the accented or 'tone' syllable, which is always either the last (ultimate) or last but one (penultimate).

To understand the reason of this, we must go back behind the present forms of words like דָּבָר and לֵבָב to their more primitive forms.  $\text{ֿ}$  ( $\bar{a}$ ) nearly always, and  $\text{ֿֿ}$  usually, are the result of lengthening primitive  $\check{a}$  and  $\check{i}$  for



rhythmical reasons; that is, technically speaking, they are 'tone-long.'<sup>1</sup>

Thus דְּבַר was originally דִּבֵּר; לֵבב was לִבֵּב. The tone-lengthening of these two vowels only occurs in the ultimate (when closed and accented), and in the penultimate (when open).<sup>2</sup> Now in such forms as דְּבָרִים, 'words,' and דְּבָרוֹ, 'his word,' the first — is no longer in the penultimate, and therefore cannot be lengthened. But when the second —, now in the penultimate, was lengthened, דְּבָרִים, דְּבָרוֹ became דְּבָרִים and דְּבָרוֹ,<sup>3</sup> because — is now in an open, unaccented syllable and must disappear. Hence we may formulate the rule: *a noun, which has tone-long — or — in the penultimate, replaces this by vocal Sh'wa when it takes an accented suffix.*<sup>4</sup>

[— and — are tone-long in the great majority of cases. The chief exception is a class of words in which — or — has been lengthened by compensation before a guttural or Resh; e.g. פָּרָשׁ for (פָּרֵשׁ), 'horseman'; plur. פָּרָשִׁים (the first — is 'fixed'): so חָרָשׁ (for חָרֵשׁ), 'deaf.']

§ 3. The pronoun suffixes of singular nouns closely resemble those attached to the prepositions given in the last chapter: but the 2nd p. f. sing. has הִי— (not הִי—); and the 1st p. c. plur. נִי— (not נִי—).

*Feminine nouns in הִי— take the same suffixes as masculine nouns. But as this הִי— was originally תִּי—, they change the הִי— into תִּי— with suffixes; e.g. סוּסָה, 'mare'; סוּסָתוֹ, 'his mare.'*

<sup>1</sup> i.e. the lengthening is due to the ictus of the accent. *Primitive ā* became *ō* in later Hebrew. —, when long by nature, and not tone-long, is usually contracted from '—, and mostly appears as '—.

<sup>2</sup> The penultimate cannot be short and open unless it bears an accent; e.g. מֵלֵךְ (me-lek).

<sup>3</sup> This principle is explained at length in Professor Kennett's Notes on the Hebrew Vowel-system, Appendix J.

<sup>4</sup> All pronoun suffixes are accented.

| <i>Singular noun.</i> | סוּס<br>'horse'         | דָּבָר<br>'word'          | סוּסָה<br>'mare' | צִדְקָה<br>'righteousness' |
|-----------------------|-------------------------|---------------------------|------------------|----------------------------|
| 1st p. c. my          | סוּסִי                  | דְּבָרִי                  | סוּסָתִי         | צִדְקָתִי                  |
| 2nd p. m. thy         | סוּסֶךָ <sup>(a)</sup>  | דְּבָרְךָ <sup>(b)</sup>  | (etc.)           | (etc. as סוּסָה)           |
| f.                    | סוּסֶךָ                 | (etc.)                    |                  |                            |
| 3rd p. m. his         | סוּסוֹ                  |                           |                  |                            |
| f. her                | סוּסָהּ                 |                           |                  |                            |
| <i>Plural.</i>        |                         |                           |                  |                            |
| 1st p. c. our         | סוּסֵינוּ               |                           |                  |                            |
| 2nd p. m. your        | סוּסֵיכֶם               | דְּבָרְכֶם                | סוּסֵתְכֶם       |                            |
| f.                    | סוּסֵיכֶן               | דְּבָרְכֶן                | סוּסֵתְכֶן       |                            |
| 3rd p. m. their       | סוּסָם                  | דְּבָרָם                  | סוּסֵתָם         |                            |
| f.                    | סוּסָן                  | דְּבָרָן                  | סוּסֵתָן         |                            |
|                       | (a) * pause<br>סוּסֵךְ. | (b) * pause<br>דְּבָרְךָ. |                  |                            |

*Remarks.*

1. Before the suffixes —כֶּם and —כֶּן, a preceding — always reverts to the original —, *e.g.* דְּבָרְכֶם; and the penultimate syllable is half-open, *i.e.* the word is half-way between 'd<sup>e</sup>var-kem' and 'd<sup>e</sup>va-r<sup>e</sup>khem.'<sup>1</sup>

2. In a word like צִדְקָה, beginning with a vocal Sh<sup>e</sup>wa, the dropping of the first — would leave us with two vocal Sh<sup>e</sup>was together: hence the full vowel — appears in place of the first Sh<sup>e</sup>wa (see above, Chap. IV. A. § 3).<sup>2</sup>

3. The suffix וֹ— ('his') was originally הוּ—, which became וֹ— = וֹ.

4. *Adjectives attached to nouns with suffixes* always

<sup>1</sup> דְּבָרְכֶם was once apparently דְּבָרְכוּם. It is (presumably) owing to the heavy כוּם— that the word retained כֶּ instead of lengthening to כֻּ.

<sup>2</sup> The word was originally צִדְקָת (probably): this became, with suffixes, צִדְקָה (the first — being thinned down to — in rapid pronunciation).

have the definite article; *e.g.* סוּסִי הַטוֹב = 'my good horse.'

Demonstratives, when used to qualify a noun with a suffix, sometimes take the article, sometimes omit it; *e.g.* בְּנֵנוּ זֶה, 'this our son' (Deut. xxii. 1).

5. A noun with a pronoun suffix *never* has the article. הַסּוּסִי is as impossible in Hebrew as 'the my horse' is in English.

§ 4. Old accusative termination הַ—. <sup>1</sup> This remains, in Hebrew, most commonly to express direction towards; *e.g.* בָּבֶל, 'Babylon'; בָּבֶלָה, <sup>2</sup> 'to Babylon.' So לַכִּישָׁה, 'to Lachish'; הָהָרָה, 'to the mountain.'

\* Its locative sense may perhaps be traced in the word לַיְלָה (masc.), 'night,' which is a strengthened form of the poetical word לַיִל. So probably הָלַיְלָה, 'God forbid.'

\* § 5. A certain number of nouns and adjectives, having — in the ultimate, double their final letter before suffixes, and consequently shorten — to —; *e.g.*

גָּמֵל, 'camel'; plur. גָּמְלִים, etc.

מִבְטָח, 'confidence'; with suff. מִבְטָחִי (ח virtually doubled).

קָטָן, 'small'; fem. קָטָנָה.

Adjectives having *holem* for their second vowel usually modify it before suffixes. ו often becomes וי; *e.g.* מְתוּק, *sweet*, f. מְתוּקָה. '— becomes — followed by Dagesh f.; *e.g.* עֵירָם, 'naked,' f. עֵירְמָה.

<sup>1</sup> To be distinguished from the feminine term. הַ—, as the latter is always accented, and the former very seldom. For other remains of old case endings in Hebrew, see Appendix H.

\* <sup>2</sup> If this suffix is attached to a word like מִצְרַיִם, Egypt, the word must undergo some slight modification to obviate a short vowel coming in an open unaccented syllable: מִצְרַיִמָה being impossible, we must write מִצְרַיִמָה. So with a word like בֵּית: 'he went home' is הֵלֵךְ בֵּיתָה, the short Hireq, which is in this case a helping vowel, being dropped.



\* § 6. Some first declension nouns have Dagesh forte in the second root-letter (cp. the Pī'el Infin.); *e.g.* אֵיל, 'a stag.'

The commonest of these are nouns that denote skill; *e.g.* טָבַח, 'a cook'; פָּרַשׁ, 'a horseman' (for פָּרָשׁ); גָּנַב, 'a thief.'

\* § 7. Gender of nouns.—The gender of nouns is usually obvious; but sometimes it must be learned by observation. The following rules will be found useful.

Nouns are usually feminine which

- (a) are names of cities and countries (considered as the mothers of their inhabitants);
- (b) denote parts of the body, especially such as go in pairs; *e.g.* יָד, 'hand'; רֶגֶל, 'foot';
- (c) denote useful implements; *e.g.* חֶרֶב, 'sword' (cp. our English use of 'she' for boats, etc.);
- (d) denote elements which may be considered productive; *e.g.* רוּחַ, 'spirit'; אֲרֶץ, 'earth.'

#### VOCABULARY.

|                             |                              |
|-----------------------------|------------------------------|
| רֹאשׁ (m.), head.           | נָבִיא, prophet.             |
| דָּם (m.), blood.           | מִצְוָה, command.            |
| רוּחַ (f.), breath, spirit. | צִדְקָה, righteousness.      |
| לֵב (m.), heart.            | בְּרָכָה, blessing, present. |
| מִשְׁפָּט (m.), judgment.   | לַיְלָה (m.), night.         |
| עוֹן (m.), iniquity.        | [Note gender.]               |

#### EXERCISE.

I. Translate into English:

- (1) שָׁמַעְתָּ לְנְבִיאָהּ לֵאמֹר זָכֹר אֶת־תּוֹרָתִי;
- (2) הֲלֹא לָכֶם בְּרָכְתוּ בִי שְׁמֵעְתֶּם בְּקוֹלִי;
- (3) גְּדוּלָה צִדְקָתָהּ מִצִּדְקָתִנִּי: (4) גְּדוּל עֲוֹנָהּ
- בִּי דָמוֹ בְּרֹאשָׁהּ: (5) עָשָׂה לָהֶם כְּמִשְׁפָּטָהּ
- בִּי גְדוּל עֲוֹנָם: (6) לָמָּה רַע לְבַבְכֶּם הֲלֹא

עָשָׂה לָכֶם כְּדִבְרוֹ: (7) אָמַר לְנָבִיאָה לֵאמֹר  
 הֲלֹא רָעָה רוּחָהּ: (8) וּבַלַּיְלָה הַהוּא רָאָה  
 אֶת־הַנָּבִיא וְהוּא אָמַר לָמָּה לֹא שָׁמַרְתְּ אֶת־  
 מִצְוֹתַי: (9) נָתַנּוּ לָהּ אֶת־מִצְוֹתֵינוּ: (10) עָשָׂה  
 לִי כַאֲשֶׁר אָמַר לּוֹ נָבִיאָם הָרַע:

## 2. Translate into Hebrew:

- (1) This is his commandment about (עַל) thine iniquity. (2) My law is in your heart. (3) Ye heard our voice in that night. (4) They remembered her righteousness. (5) Your judgment is good. (6) Their blood (be) on (ב) their head. (7) His good spirit is over the earth. (8) Thy (fem.) blessing is mine (to me), for I have kept thy commandment. (9) Why didst thou not hearken to our word? (10) She remembered her iniquity in affliction. (11) Did not your great prophet give us his present?

## CHAPTER XIII.

## THE CONSTRUCT CASE.

§ 1. Hebrew expresses the genitival relation differently to Aryan languages. We say 'the-son of-the-king,' putting 'the-son' absolutely, and 'the-king' in the dependent case, the genitive. But the Hebrew regarded 'the-king' as the emphatic person in such an expression, and put it absolutely; while 'the-son-of,' being dependent on the king, became subordinate, and was put in the 'construct' case<sup>1</sup> (*i.e.* in construction with the absolute). Thus in a genitival relation, it is the first part that alters in Hebrew, not the second. 'The-word-of the-man' is דְּבַר הָאִישׁ (דְּבַר construct, הָאִישׁ absolute).

§ 2. The construct, being less emphatic, was hurried over in pronunciation, while the absolute took the emphasis. The construct case of any noun is, in general, the primitive form of the noun pronounced rapidly: *e.g.* דְּבַר, constr. דְּבַר.

But as the beginner needs more definite guidance to arrive at the construct, he should learn the following rules (remembering that they are merely abstract, and that the Hebrew word never *actually* went through these various stages).

A. (1) Tone-long  $\bar{\text{—}}$  and  $\text{—}\bar{\text{—}}$  in the penultimate are replaced by Sh<sup>e</sup>wa.

<sup>1</sup> The construct case does not *necessarily* denote a genitival relation; see § 3. (f) below.





- (e) Hebrew largely makes up for the paucity of its adjectives by the use of the construct; and even where an adjective exists, the Hebrew idiom often prefers to use one noun in construction with another rather than an adjective and noun; *e.g.* 'my holy hill' is הַר קְדֹשִׁי, 'the-hill-of my-holiness'; (cp. ὁ κριτὴς τῆς ἀδικίας, 'the unrighteous judge,' Luke xvi. 8; cp. also Jas. i. 25 and ii. 4).

\* Particularly useful, in this connexion, are אִישׁ ('man of . . .'), בֶּן ('son of . . .'), and בַּעַל ('master of . . .'); cp. אִישׁ דְּבָרִים, 'eloquent man,' Ex. iv. 10. בֶּן מוֹת (son-of death), 'worthy to die,' 1 Sam. xx. 31.

- \*(f) Adjectives are found in construction with nouns; cp. קְרוּעֵי בְגָדִים, 'beautiful of form'; יִפְה־תָּאֵר, 'torn-of garments,' *i.e.* with rent garments, 2 Kings xviii. 37, etc. Cp. also such phrases as אֲבִיּוֹנֵי הָעָם, 'the poor of the people' = the poor people.

- \*(g) Prepositions in Hebrew were originally nouns used in the construct, of which the absolute form has dropped out of use. But we find some nouns, which are very common in the absolute, used in the construct with the force of prepositions. These are בֵּית = 'at the house of' (French 'chez'), or 'to the house of . . .'; פֶּתַח, 'at' (or 'to') the door of'; דֶּרֶךְ, 'the way of' = towards.

- \*(h) Many place names contain a noun in the construct; *e.g.* בֵּית־לֶחֶם, Bethlehem ('house of bread'). The adjective formed regularly from this is בֵּית־לֶחֶמִי, 'a Bethlehemite.' But since the construct may never take the article, 'the Bethlehemite' is not הַבֵּית־לֶחֶמִי, but בֵּית הַלֶּחֶמִי.

So בֵּית הַאֵלִי, 'the Bethelite,' etc.; cp. בֶּן הַיְּמִינִי, 'the Benjamite.'

- \* (i) Compound expressions containing a noun in the construct often turn both parts into the plural when used in the plural; e.g. שָׂר הַחֵיל, 'the captain of the host'; pl. שָׂרֵי הַחֵיָלִים, 'captains of the host.'

\* § 4. Extended uses of the Construct.

- (a) The construct is sometimes used κατὰ σύνθεσιν, where a following substantival clause, introduced by the relative, stands instead of the absolute; e.g. בְּמָקוֹם אֲשֶׁר, 'in the place where . . .'; בְּיוֹם אֲשֶׁר, 'on the day when . . .'

Sometimes it is used abnormally before prepositions; e.g. שְׂמֵחַת בִּקְצִיר, 'the joy in harvest.'

- (b) The construct sometimes represents an objective genitive; e.g. זַעֲקַת סֹדֶם = 'the cry about Sodom.'
- (c) The 'extended' construct is a name given to it, when we have two constructs, in apposition to each other, before one absolute; cp. 1 Sam. xxviii. 7, אִשָּׁת בַּעֲלַת אוֹב, lit. 'a woman-of, possessor-of, a soothsaying spirit'; cp. 2 Kings x. 6.

VOCABULARY.

כָּל or כָּל־, all, every.

Construct noun = 'totality of . . .'  
Hence unchangeable with fem., etc.

מְעַט, a little, few.

Also a construct noun.

יָמִים (plur. of יוֹם), days.

בָּנִים (plur. of בֶּן), sons.

בָּנוֹת (plur. of בַּת), daughters.

בֵּית (m.), house. Constr.

בֵּית. With suff. בֵּיתִי.

פָּנִים (m. plur.), face.

יָם (m.), sea (plur. יַמִּים).

שֹׁפָה (f.), lip, edge.

חָכָם, wise.

יִקְטֹל, he will kill.

יִקְטְלוּ, they (m.) will kill.

עָמַד, to stand.



## EXERCISES.

1. Give the constructs of:

בְּרָכָה — תּוֹרוֹת — פְּנִים — בָּנוֹת — צֶפֶר — שָׁמַיִם —  
 מֶלֶךְ — מִצָּה — לֵב — נְבִיאִים — בֵּן — אֲנָשִׁים —  
 אֲדָמָה

2. Translate into Hebrew:

- (1) A few women are better than all the men of that land. (2) They killed all the wise men of this city. (3) The God of all the earth is with you. (4) The word and command of the king are good. (5) This is the command of the wise men of God. (6) These commands of our prophet are wise, O children (sons) of Israel. (7) They will keep all the words of the law of the Lord, and of the prophets of Israel, in their heart. (8) Ye dwelt on the edge of the sea (for) a few days. (9) In the days of affliction the daughters of Israel remembered me. (10) He beheld the face of the king in those days. (11) He dwelt (in) the house of that man, and the sons of the prophets with him. (12) The heavens of the heavens are the Lord's (to the Lord). (13) They are men of blood, for they have slain the king's sons.

## CHAPTER XIV.

PLURAL SUFFIXES WITH NOUNS AND  
PREPOSITIONS.

## A. Nouns.

§ 1. The singular and plural suffixes, as attached to *plural* nouns (his horses, their horses, etc.) resemble in form those attached to singular nouns; but they differ (broadly speaking) by the insertion of י before the characteristic termination.

Masculine plurals in ים— substitute for it the suffix; but feminine plurals in ות— add the suffix after it, as the ת— is part of the feminine stem.

|                      |           |          |           |           |
|----------------------|-----------|----------|-----------|-----------|
|                      |           | סוּסִים  | דְּבָרִים | סוּסוֹת   |
| § 2. <i>Singular</i> | 1st p. c. | סוּסִי   | דְּבָרִי  | סוּסוֹתִי |
|                      | 2nd p. m. | סוּסֶיךָ | (etc.)    | (etc.)    |
|                      | f.        | סוּסֶיךָ |           |           |
|                      | 3rd p. m. | סוּסָיו  |           |           |
|                      | f.        | סוּסֵיהָ |           |           |

|               |           |           |             |
|---------------|-----------|-----------|-------------|
| <i>Plural</i> | 1st p. c. | סוּסֵינוּ |             |
|               | 2nd p. m. | סוּסֵיכֶם | דְּבָרֵיכֶם |
|               | f.        | סוּסֵיכֶן | דְּבָרֵיכֶן |
|               | 3rd p. m. | סוּסֵיהֶם | דְּבָרֵיהֶם |
|               | f.        | סוּסֵיהֶן | דְּבָרֵיהֶן |

§ 3. *Remarks.*

1. Of the disyllabic suffixes, all are 'light' (*i.e.* accented on the penultimate) except the last four, which are 'heavy' (*i.e.* accented on the ultimate). Consequently in these four the  $\text{־}$  in  $\text{־דָּבָר}$  cannot stand, and the  $\text{ד}$  takes a full vowel ( $\text{דְּבָרִיכֶם}$  becoming  $\text{דְּבָרִיכֶם}$ ).<sup>1</sup>

2.  $\text{־יִי}$  in the 3rd p. m. sing. is pronounced like the ow in 'how.'

§ 4. **Duals.** The dual is not very common in Hebrew, and is confined to nouns. It is only used, as a rule, to denote a pair of things, *e.g.* hands, feet, eyes.<sup>2</sup> The dual is formed by adding  $\text{־ים}$  to the *singular* stem; *e.g.* 'lips' is  $\text{שְׁפָתַיִם}$  (not  $\text{שְׁפּוֹתַיִם}$ ).<sup>3</sup>

Duals take the same pronoun suffixes as plurals, dropping the  $\text{־ים}$ ; *e.g.*  $\text{יָדָיו}$ , 'his hands.'

**B. Prepositions.**

The following prepositions (among others) take the suffixes of plural stems.

|              |           |                        |   |                                |
|--------------|-----------|------------------------|---|--------------------------------|
|              |           | $\text{אֵל}$ , 'unto.' | $\text{עַל}$ , 'upon, by<br>(of place), against.' | $\text{אַחֲרַי}$ ,<br>'after.' |
| <i>Sing.</i> | 1st p. c. | $\text{אֵלַי}$         | $\text{עָלַי}$                                    | $\text{אַחֲרַי}$               |
|              | 2nd p. m. | $\text{אֵלֶיךָ}$       | etc.  | etc.                           |
|              | f.        | $\text{אֵלֶיךָ}$       |   |                                |
|              | 3rd p. m. | $\text{אֵלָיו}$        |   |                                |
|              | f.        | $\text{אֵלֶיהָ}$       |   |                                |

<sup>1</sup> Strictly speaking,  $\text{דְּבָרִיכֶם}$  is developed straight out of the primitive  $\text{דְּבָרִיכֶם}$ . The first syllable is half-open, *i.e.* neither open nor shut but half-way between 'div-reykhem' and 'di-vreykhem.'

\* <sup>2</sup> These words sometimes bear a different (or extended) meaning when used in the plural; *e.g.*  $\text{עֵין}$ , 'eye'; dual,  $\text{עֵינַיִם}$ , 'eyes'; plur.  $\text{עֵינֹת}$ , 'fountains.' So  $\text{יָדַיִם}$ , 'hands';  $\text{יָדוֹת}$ , 'directions' (points of the compass).

<sup>3</sup>  $\text{שָׁמַיִם}$  ('heavens') and  $\text{מַיִם}$  ('water') are probably not duals, but plurals with  $\text{־ים}$  for  $\text{־ים}$ . Cp. the usual Massoretic pointing of 'Jerusalem,'  $\text{יְרוּשָׁלַיִם}$ .



|              |           |          |          |
|--------------|-----------|----------|----------|
| <i>Plur.</i> | 1st p. c. | אֵלֵינוּ |          |
|              | 2nd p. m. | אֵלֵיכֶם | עֲלֵיכֶם |
|              | f.        | אֵלֵיכֶן | etc.     |
|              | 3rd p. m. | אֵלֵיהֶם |          |
|              | f.        | אֵלֵיהֶן |          |

*Remarks.*

1. אֵל and עַל lengthen the short vowel with suffixes. It naturally becomes a Hætheph vowel in the last four forms.

2. אַחֲרֵי is properly a plural noun construct ('the after-parts of . . .').

3. The preposition בֵּין, 'between,' usually takes sing. suffixes with sing. pronouns, and plur. suffixes with plur. pronouns. It is repeated with each pronoun<sup>1</sup> (or noun); e.g. 'between thee and them' is בֵּינְךָ וּבֵינֵיהֶם. The ׀ is 'fixed' in בֵּינֵיהֶם, etc., for ׀ is always long by nature.

VOCABULARY.

|                        |                                     |
|------------------------|-------------------------------------|
| יָרַד, go down.        | בֵּין, between.                     |
| שָׁלַח, send, put out. | לְפָנָיו (to his face), before him. |
| רָדַף, pursue.         | מָקוֹם (m.), place.                 |
| אַחֲרֵי, after.        |                                     |

EXERCISE.

1. Translate into English:

- (1) אֱלֹהִים אֲנַשְׁיוּ אֲשֶׁר הָלְכוּ אַחֲרָיו: (2) רָאָה  
 אֶת-פָּנָיו בְּנוֹתָיו וְאֶת-פָּנָיו בְּנוֹת בָּנָיו: (3) שָׁלַחְתִּי  
 אֶת-יָדַי לְפָנֶיהָ: (4) יִשְׁמְרוּ אֶת-מִצְוֹת שְׁפָתֶיהָ:  
 (5) אֱלֹהֵינוּ אֵלֵהִי כִי יִרְדָּתִי אֵלֶיךָ: (6) עֲלִיכֶם  
 דָּמוֹ וְלֹא עֲלֵינוּ: (7) לָמָּה לֹא שָׁמַעְתֶּם

\*<sup>1</sup> Or in the case of nouns it may be followed by לְ, e.g. בֵּין מַיִם לְמַיִם, 'between waters and waters.'

אֵלַי וְלֹא יָרְדָּתָם אַחֲרֵיהֶם: (8) יֵרְדֶּה אֶל-  
מְקוֹמָהּ אֲשֶׁר בְּנוֹתֶיהָ שָׁם: (9) חָבֵם הַמֶּלֶךְ  
אֲשֶׁר עֲמַדְתִּי לְפָנָיו כָּל-יָמַי: (10) עָמְדוּ בָנָיו  
בֵּינָו וּבִינֵינוּ:

## 2. Translate into Hebrew:

- (1) Ye stood before them. (2) She put out her hands before her. (3) He heard your words, but (and) your face he did not see. (4) They gave their presents unto them. (5) Thy laws are in my heart, my God. (6) Thou (fem.) hast kept the words of my lips, and thy daughters have not gone after that-which-is-evil (fem. sing.) before me. (7) The sons and daughters of the king went down against (עַל) us and against them. (8) Thy hands are strong upon me all my days. (9) She stood between thee and us (10) Her daughters went down after her, and their children's (sons') children with them. (11) He will pursue after them, and a few men with him. (12) We gave him into (בְּ) the hand of our prophéts.

## CHAPTER XV.

### A. Tenses—Perfect Qal—Statives.

§ 1. Tenses. It must be clearly recognised, at the outset, that Hebrew has no 'tenses' in the English sense of the word. In considering an action they had regard, not so much to its time, as to the question whether it was completed or not. Hence the verb is put in two '*states*' rather than 'tenses' (though it is convenient to use the word 'tenses'); these are the Perfect and the Imperfect.

Any completed action (past, present, or future) is put in the Perfect.

Any incomplete action (past, present, or future) is put in the Imperfect.

Thus the Perfect denotes 'he killed, he has (or) had killed; he will (or) would have killed,' etc. Sometimes it must be translated by a present; *e.g.* נָתַתִּי, 'I (hereby) give.'

The Imperfect denotes, 'he will kill; he used to kill (continuous and therefore incomplete); he (habitually) kills; he may, might, would kill,' etc.

[It is most important for the beginner to master this; *e.g.* to understand why 'he used to kill' and 'he will kill' are both expressed by the same 'tense.']

#### § 2. 'Strong' and 'Weak' Verbs.

All verbs in Hebrew may be conveniently divided into these two classes. "Strong" verbs are those of which the three root-letters are unchangeable, *e.g.* קָטַל. Verbs of which one of the root-letters is a guttural (see Chaps. XXX.—XXXII.) also belong to this class, as they differ from קָטַל only in vocalisation, and their consonants remain unchanged.



The term 'weak' verbs may be taken to include not only those in which one of the three root-letters is a weak consonant (*e.g.* verbs ending in ה— where the ה— sometimes appears as י—), but also others in which one of the root-letters disappears by assimilation, etc. (*e.g.* verbs which have ך for their second root-letter).

### § 3. Perfect Qal.

The ordinary Active voice is called קל, the 'light' voice. Hebrew verbs are usually quoted by the 3rd m. sing. perf. Qal; *e.g.* קטל (lit. 'he killed'), 'to kill.'

|           | <i>Singular.</i> | <i>Plural.</i>    |
|-----------|------------------|-------------------|
| 3rd p. m. | קָטַל            | קָטְלוּ (common). |
| f.        | קָטְלָהּ         |                   |
| 2nd p. m. | קָטַלְתָּ        | קָטַלְתֶּם        |
| f.        | קָטַלְתְּ        | קָטַלְתֶּן        |
| 1st p. c. | קָטַלְתִּי       | קָטַלְנוּ         |

It is therefore inflected only by means of affirmatives<sup>1</sup> (*i.e.* syllables added at the end), and in this way differs from the Imperfect.

These affirmatives are to a large extent the characteristic parts of the corresponding personal pronouns.

#### *Remarks.*

1. The 2nd p. f. sing. originally was קָטַלְתְּ(י): hence the final Sh<sup>e</sup>wa and Dagesh lene. The final vowel was apparently dropped to avoid confusion with the 1st p. sing. (\* It reappears before pronoun suffixes.)

2. The 2nd p. plur. originally ended in תוּן—, תוּם—. These being long closed syllables took the accent, as the final syllable still does (cp. אַתֶּם). Hence the ך is weakened into vocal Sh<sup>e</sup>wa under ק.

<sup>1</sup> See note (1) on Chap. XVI. § 1.

\* 3. The 3rd p. f. sing. was originally קָטַלַת. The ת— reappears when the verb takes a pronoun suffix. Its pause form is קָטַלְתָּהּ, just as the pause form of קָטַלְוּ is קָטַלְוּהָ.

§ 4. **Stative Verbs** are a class of verbs, usually intransitive, which express a state or condition (he is full, thirsty, in fear, in love, etc.).<sup>1</sup>

In the ultimate syllable of the Perfect Qal, such verbs may take either —, or —, or '—; *e.g.* שָׁכַב, 'lie down' (be down-lying); כָּבֵד, 'be heavy'; קָטַן, 'be small, unworthy.'

(a) Those in — change it to — before all consonantal affirmatives (יִשְׁנֶה, etc.).

(b) Those in '— retain it except before the heavy affirmatives of the 2nd plur. ;

|                          |            |
|--------------------------|------------|
| <i>e.g.</i> 3rd f. sing. | קָטַנְתָּ  |
| 2nd m. sing.             | קָטַנְתָּ  |
| 2nd m. plur.             | קָטַנְתֶּם |
| 1st m. plur.             | קָטַנּוּ   |

#### VOCABULARY.

|                                       |   |
|---------------------------------------|---|
| יָכַל, be able.                       | גָּדַל (stat.), be great,   |
| קָטַן, be small; be unworth (of מֵן). | grow up.  |
| זָקֵן, be old.                        | כָּרַת, cut, cut down.  |
| כָּבֵד, be heavy, hard.               | כָּרַת בְּרִית (fem.) אֵת, cut (i.e. make), a covenant with . . . |
| יָרָא, to fear.                       | שָׁפַט, to judge.   |
| מַלְאָךְ, angel, messenger.           | קָטַל (לְ) (Infin.) (to) kill.                                    |
| שָׁכַב (stat.), lie down.             |   |

<sup>1</sup> Stative verbs are not all intransitive; *e.g.* לָבַשׁ, put on (garment). It is not always easy to see why such a verb is regarded as stative; probably לָבַשׁ = 'be clothed with.'

## EXERCISE.

## 1. Put into English :

- (1) כְּבִדָּה יַד הַמֶּלֶךְ עַל-בְּנֵי יִשְׂרָאֵל כָּל-יָמָיו;  
 (2) שָׁלַחַת יָדָה עַל-הַמִּים וְהָמָה הִלְכוּ מִלְפָּנֶיהָ;  
 (3) אַתֶּם גְּדַלְתֶּם וְאֲנִי זָקַנְתִּי בְנִי: (4) כָּרַתְנוּ  
 בְּרִית בֵּינֵינוּ וּבֵינוּ: (5) לֹא יִכְלֹת לַעֲמֹד  
 לִפְנֵיהֶם: (6) יָרְדוּ בְנֵינוּ<sup>1</sup> מִצְרֵימָה<sup>2</sup> וַיּוֹסֶף גְּדוֹל  
 הוּא בְּחֻמֵּי מִצְרַיִם: (7) רָדְפוּ אַחֲרָיו מִלְּאֲבֵי  
 הַמֶּלֶךְ וְהוּא יָרַד<sup>3</sup> בֵּית הַנְּבִיא: (8) שָׁכַב שֵׁם  
 כָּל-הַלְוִיָּה הַהוּא הָעִיר<sup>4</sup> מָזָה וְהָהָר מָזָה:  
 (9) אָמַר לְמֶלֶךְ הָהוּא יְהוָה קָטַנְתִּי מִבְּנֵי בֵיתִי:  
 (10) שָׁלַחַתִּי אֶת-כָּל-בְּנֵי וְאֶת-כָּל-בָּנוֹתִי אֶל-  
 הַמָּקוֹם אֲשֶׁר אָמַרְתִּי לָהֶם:

## 2. Translate into Hebrew :

- (1) Thy hand is heavy upon me day and night.<sup>5</sup>  
 (2) Ye made a covenant with him. (3) I am unworthy of all thy blessings. (4) I was not able to keep his commands, for they were very hard. (5) They will judge between us and her in the matter<sup>6</sup> of the child. (6) We lay down in the place whither we had gone, all that night. (7) His heart was hard, and he would not let us (נתן with accus. and infin.) hearken to the words of our prophets. (8) Why hast thou not been able to judge this people? Hast thou grown old? (9) I grew up in the days of that king, in whose presence I stood. (10) My iniquity is too heavy<sup>7</sup> for (me) to keep thy laws.

<sup>1</sup> See Chap. XII. § 4, note 2.<sup>2</sup> 'Joseph.'<sup>3</sup> See Chap. XIII. § 3. (g).<sup>4</sup> מָזָה . . . מָזָה = on this side . . . on that side. . . .<sup>5</sup> Use the nouns without a preposition.<sup>6</sup> דָּבָר.<sup>7</sup> Use מֶן and Infin.



CHAPTER XV.—*Continued.**B. Voices—Perfect Tenses.*

§ 1. The Hebrew verb has at least seven possible voices.<sup>1</sup> All of these, except the Qal, are known by names which are simply the 3rd p. sing. perf., in each voice, of a rare word **פָּעַל**, 'to act' or 'do.' Thus the ordinary Passive of **פָּעַל** is **נִפְעַל**, and this voice is called the Niph'al. Therefore from the name of a voice, it is a simple matter to form the corresponding Perfect of other ordinary verbs; *e.g.* the Niph'al of **קָטַל** is **נִקְטַל**.

## § 2.

| Significance.                         | Name.                  | Form in <b>קָטַל</b> |
|---------------------------------------|------------------------|----------------------|
| { 1. Ordinary Active                  | Qāl                    | <b>קָטַל</b>         |
| { 2. „ Passive                        | Niph'al (נִפְעַל)      | <b>נִקְטַל</b>       |
| { 3. Intensive Active<br>(see Rem. 4) | Pī'el (פִּיעַל)        | <b>קִיטַל</b>        |
| { 4. Intensive Passive                | Pū'al (פֻּעַל)         | <b>קִטַּל</b>        |
| { 5. Causative Active<br>(see Rem. 4) | Hīph'il (הִפְעִיל)     | <b>הִקְטִיל</b>      |
| { 6. Causative Passive                | Hōph'al (הִפְעֵל)      | <b>הִקְטַל</b>       |
| 7. Reflexive<br>(see Rem. 4)          | Hīthpā'el (הִתְפַּעֵל) | <b>הִתְקַטַּל</b>    |

<sup>1</sup> Very few verbs have all these voices in actual use.

*Remarks.*

1. The word **פַּעַל** is taken as the typical verb by grammarians.

They speak of the first root-letter of any verb as the "פ" letter, of the second as the "ע" letter, and the third as the "ל" letter. Thus **פְּעַל** verbs means verbs of which the first root-letter is פ.

2. In naming the voices, **פַּעַל** has one great disadvantage—that its second root-letter is a guttural and cannot take Dagesh forte. This obscures the important fact that *the second root-letter in strong verbs takes Dagesh forte in the Pi'el, Pu'al, and Hithpa'el.*

3. Note that voices 2, 5, 6, and 7 take preformatives (*i.e.* syllables before the first root-letter).

4. *The Pi'el* usually expresses vigour or eagerness of action; *e.g.* שָׁאַר, 'ask'; Pi'el, 'beg.' שָׁלַח, 'send'; Pi'el, 'send away.'

*The Hiph'il* is causative (**הִקְטִיל** = 'cause to kill'). It is a very useful voice; thus 'bring' = 'cause to come'; 'offer up' = 'cause to go up,' etc.

*The Hithpa'el* is reflexive, as a rule; **הִתְקַטֵּל** = 'kill oneself.'

**\* § 3. Further notes on form.**

(a) In the Pi'el and Hithpa'el the primitive — often reappears in the ultimate syllable, particularly in pause; *e.g.* לָמַד, 'he taught.'

(b) In the Hithpa'el of words beginning with the sibilants ס, ש, ש, and צ, the ת of the preformative changes place with the initial sibilant for the sake of euphony; *e.g.* שָׁמַר, Hithp. הִשְׁתַּמֵּר.

In verbs beginning with צ, the ת (after the metathesis) becomes ט; *e.g.* צָדַק, Hithp. (הִצְטַדַּק =) הִצְטַדַּק.

When the first root-letter is ד, ט, or ת, the ת of

the preformative is usually assimilated to it;  
*e.g.* מִתְדַּבֵּר becomes מְדַבֵּר.

\* § 4. Further notes on Significance.

- (a) The Niph'al sometimes has its primitive reflexive sense; *e.g.* נִסְתַּר, 'he hid himself.'

Sometimes it has a reciprocal sense; *e.g.* נִלָּחַם, 'he fought'; נִשְׁפָּטוּ, 'they went to law with each other'; (cp. Greek Middle, *e.g.* διαλέγομαι).

- (b) The Piel is frequently causative, especially in stative verbs; *e.g.* לִמַּד, 'he caused to learn,' *i.e.* taught.

It is also used to form a verb from a noun (denominative verb); *e.g.* עָנָן, 'cloud'; עֲנִין, '(God) brought a cloud'; cp. עֲשָׂרָה from the numeral עֶשֶׂר.

- (c) The Hiph'il is also used to form denominative verbs; *e.g.* מָטַר, 'rain'; הִמְטִיר, '(God) sent rain.'

Many Hiph'ls are seemingly intransitive, and we have to use a periphrasis to find any causative sense in them. Such 'inwardly transitive' or 'intensive' Hiph'ls are הִצְלִיחַ, 'he had success, succeeded.' הִשְׁקִיט, 'he showed quietness.'

Compare the common phrase הִשְׁתָּם בַּבֶּקֶר, 'he rose early in the morning.'

A verb which takes an accusative in the Qal, in the Hiph'il (or Piel when causative) may take two accusatives; *e.g.* לָבַשׁ אֶת־הַבֶּגֶד, 'he put on the garment'; הִלְבִּישׁ אֶת־הַבֶּגֶד, 'he caused him to put on the garment.' Verbs which denote abundance or lack (such as מָלֵא, 'be full of . . .') take an accus. in the Qal, and consequently two accus. in the causative voice; *e.g.* מָלֵא אֶת־הָאָרֶץ, 'he filled the land with violence.'

- (d) The Hithpa'el may express reciprocity; *e.g.* הִתְרָאוּ, 'they looked at one another.' By an



extension of this use, we have such words as **הִתְהַלֵּךְ**, 'walk about for oneself'; *i.e.* walk to and fro.

Its reflexive use frequently takes the sense of playing a part; *e.g.* **הִתְחַכֵּם** = he pretended to be wise; **הִתְנַבֵּא**, 'he acted in an excited manner, like a prophet.

§ 5. All these Perfects, except the Hiph'il, are conjugated in the same way as the Perfects Qal. The Niph'al, Pu'al, and Hoph'al are just like **קָטַל**; the Pi'el and Hithpa'el, like the stative **כָּבֵד**; *e.g.* **קָטַלָהּ, קָטַלָהּ, קָטַלָהּ**, etc.

In the Hiph'il the **י־** is retained before the vocal affirmatives, but becomes **—** before the consonantal:

*Sing.* **הִקְטִילָהּ, הִקְטִילָהּ, הִקְטִילָהּ**, etc.

*Plur.* **הִקְטִילוּם, הִקְטִילוּם**, etc.

#### VOCABULARY.

|  |   |
|--|---|
| <b>בִּקֵּשׁ</b> , Pi., seek, search for.             | <b>סָתַר</b> , Niph., be hidden, hide oneself.      |
| <b>דִּבֶּר</b> , Pi., speak.                         |   |
| <b>כָּבֵד</b> , Niph., be honoured.                  | Hiph., hide.  |
| Pi., honour.   | Hithp., hide oneself.                               |
| Hiph., harden.                                       | <b>שָׁמַד</b> , Hiph., destroy, exterminate.        |
| <b>שָׁלַח</b> , Pi., send away.                      |   |
| <b>לָחַם</b> , Niph., fight ( <b>בִּ</b> , against). | <b>זָכַר</b> , Hiph., make mention of, commemorate. |
| <b>מָלַט</b> , Niph., be delivered, escape.          |   |
| Hiph., deliver.                                      | <b>צָדַק</b> , Hiph., justify, acquit.              |
|  | Hithp., justify oneself.                            |
|  | <b>שָׁלַךְ</b> , Hiph., cast, throw.                |

#### EXERCISES.

1. Translate into English:

- (1) **דִּבְרוּ אֵלַי לֹאמַר הֲלֹא נִמְלִטוּ מִיָּדָהּ** : (2)  
**הִזְכִּירוּ אֶת-מַצֹּת נְבִיאֵיהֶם** : (3) **לֹא בִקְשָׁתָם**

אֶתִּי וְלֹא כִּבְדֶּתֶם אֶת-נְבִיאִי : (4) הַשְׁמִדְתָּ  
 אֶת-הָעָם הַהוּא : (5) <sup>1</sup> הִסְתַּתְרוּ אֲנָשֵׁי יִשְׂרָאֵל  
 מִלְּפָנֶיהֶם : (6) הַשְׁלַךְ רָאשׁוֹ אֲלֵיהֶם מִהָעִיר :  
 (7) לֹא הִצְדִּיקוּ אֶתֵּנוּ וְלֹא נִמְלִטְנוּ מִיָּדֵיהֶם :  
 (8) שָׁלַחוּ מִהָאָרֶץ כִּי נִלְחָמוּ בָם : (9) דִּבְרָה לִי  
 לֵאמֹר לָמָּה הַכְּבִדְתָּ אֶת-לִבְבָךְ : (10) שְׁלַחַת  
 אֶתִּי וְאֲנִי לֹא דִבַּרְתִּי אֶת-הָרַע עָלֶיךָ :

## 2. Translate into Hebrew :

- (1) The woman sought my face, for I justified her before the king. (2) They cast his head unto us. (3) They fought with us all that night, but God <sup>2</sup> delivered us from their hand. (4) She sent away her sons from before her. (5) I was hidden from your face, for you had sought me all that day. (6) In their days these things were recorded according to the command of the king. (7) We got ourselves honour before them. (8) I searched for the woman, whose sons I had delivered. (9) She spake saying, Will they not make a covenant with him? but (and) a covenant was not made on that day. (10) They exterminated that people and all that was theirs, and no man escaped <sup>3</sup> from their hand.

<sup>1</sup> See § 3. (b) above.

<sup>2</sup> Put the Subj. before the Verb.

<sup>3</sup> Say 'there did not escape a man.'

## CHAPTER XVI.

STRONG VERBS—*Continued.*

## A. Imperfect and Imperative Qal.

§ 1. The Perfect, as we have seen, is inflected by affirmatives; the Imperfect mainly by preformatives<sup>1</sup> (*i.e.* prefixes put before the first root-letter): but in five forms there are affirmatives as well.

The preformatives are the same for the corresponding persons of the sing. and plur., except in the first person.<sup>2</sup>

The Imperative is identical in form with the Imperfect, when the preformatives are dropped; *e.g.*

|                                   |                     |
|-----------------------------------|---------------------|
| תִּקְטֹל (m.), 'thou shalt kill.' | קְטֹל, 'kill thou.' |
| תִּקְטְלִי (f.),       "       "  | קְטְלִי,       "    |

(Note full short vowel under ק.)

## § 2.

| QAL.            | Imperfect. | Imperative. |
|-----------------|------------|-------------|
| Sing. 3rd p. m. | יִקְטֹל    |             |
| 3rd p. f.       | תִּקְטֹל   |             |
| 2nd p. m.       | תִּקְטֹל   | קְטֹל       |
| 2nd p. f.       | תִּקְטְלִי | קְטְלִי     |
| 1st p. c.       | אֶקְטֹל    |             |

<sup>1</sup> It is convenient in verbal forms to speak of preformatives and affirmatives, rather than prefixes and suffixes, to avoid confusion. The term 'verbal suffixes' is thus restricted to the pronoun suffixes attached to the verb to denote the direct accusative; *e.g.* the נִי— in קְטַלְנוּ, 'thou-didst-kill-us' (see Chap. XXVI.).

<sup>2</sup> Both they and the affirmatives seem to be abbreviated forms of the personal pronouns, but the י in the 3rd pers. has not been satisfactorily explained.



| QAL.            | Imperfect.    | Imperative. |
|-----------------|---------------|-------------|
| Plur. 3rd p. m. | יִקְטְלוּ     |             |
| 3rd p. f.       | תִּקְטְלֶנָּה |             |
| 2nd p. m.       | תִּקְטְלוּ    | קְטְלוּ     |
| 2nd p. f.       | תִּקְטְלֶנָּה | קְטְלֶנָּה  |
| 1st p. c.       | נִקְטַל       |             |

### § 3. Remarks.

1. *The second vowel* in most strong verbs is '—'. This is tone-long, being lengthened from an original — (to judge from the analogy of Arabic). Therefore it is replaced by vocal Sh<sup>e</sup>wa before vowel affirmatives.

Stative verbs however have — in the second syllable; *e.g.* יִשְׁכַּב, שָׁכַב : יִכְבֹּד, כָּבֵד (plural יִכְבְּדוּ, תִּכְבְּדֶנָּה, etc.).

2. Note the י— in the 2nd fem. sing., as in the original form of the corresponding person in the Perfect.

3. Note the — in the 1st p. sing., as נ nearly always prefers — to —.

\* 4. In the older books of the Old Testament we frequently find a י— added to the plur. forms in י—. This י— is supposed to mark an emphatic form: it is used mostly in pause forms or in divine utterances.

\* 5. In the 3rd and 2nd fem. plur. we often have י— for נה—, especially in the Pentateuch.

### § 4. Prohibitions.

*The Imperative is never used with a Negative.* Prohibitions are expressed—

(a) either by לֹא with the Imperf. (οὐ κλέψεις of N.T. Greek),

(b) or by לֹא (not) with the Jussive, which is a modification of the Imperfect (see below, Chapter XVIII.) = μὴ κλέψῃς.

לֹא with the Imperfect is properly a negation of fact

with a strong note of assurance; **לֹא תִקְטֹל**  
 'you are not going to kill.'

Hence the Imperf. in prohibitions is stronger than the Jussive, and is usually found in divine commands.

## VOCABULARY.

|   |   |
|---|---|
| <b>אם</b> , 'if'; with Perf.<br>or Imperf.<br>Also Interrogative. | <b>שָׁפַךְ</b> , pour out.  |
| <b>הֲ</b> , 'is it?'<br>... <b>אם</b> ...<br>... or is it ... ?   | <b>דָּרַשׁ</b> , seek, require.   |
| <b>לְמַעַן אֲשֶׁר</b> } 'in order that,'<br>} with Imperf.        | <b>פָּקַד</b> , visit, appoint, muster.<br>Hiph., set over, make<br>overseer.               |
| <b>פֶּן</b> , 'lest,' with Im-<br>perf.                           | <b>גָּדַל</b> (Pi.), make great, bring<br>up (children).<br>(Hithp.), magnify one-<br>self. |
| <b>קָרַב</b> (stative), draw near.                                |   |

## EXERCISE.

## I. Translate into English:

- (1) **לֹא תִשָּׁפַךְ אֶת-דָּם הָאִישׁ וְאִם תִּשָּׁפַךְ מִיָּדְךָ**
- אֲדַרְשׁ אֶת-דָּמוֹ**: (2) **שָׁמְרוּ אֶת-לִבְבְּכֶם מִכָּל-רָע**
- פֶּן אֲשַׁפֵּט אֶתְכֶם**: (3) **לָמָּה לֹא תִזְכֹּר אֶת-הַבְּרִית**
- אֲשֶׁר כָּרַתִּי עִמָּךְ**: (4) **נִדְרַשׁ יְהוָה אֱלֹהֵינוּ**:
- (5) **אָמַר לְנָשִׁים הָאֵלֶּה לָּמָּה לֹא תִדְרֹשְׁנָה**
- אֵלַי לְמַעַן אֶפְקֹד אֶתְכֶן**: (6) **הֲלֹא תִזְכְּרִי**
- אֶת-אִישׁוֹ**: (7) **אָמַרְתְּ בְּלִבְבְּךָ אֲגִדֹּל בְּאָרֶץ**
- וְאֲנִי אֶפְקֹד עָלֶיךָ אֶת-כָּל-עֲוֹנֶיךָ**: (8) **הֲאִשְׁכַּח**
- בְּמָקוֹם הַזֶּה הַלֵּילָה אִם אֲרֹדְךָ אַחֲרֵיהֶם**:
- (9) **לֹא תִשְׁלַחוּ אֲנָשִׁים אֵלָיו**: (10) **קָרַב אֵלַי**
- אֶתָּה וּבְנֶיךָ לְמַעַן תִּגְדְּלוּ לִפְנֵי**:

## 2. Translate into Hebrew:

- (1) Why will ye not keep his words, O daughters of Israel? (2) They will pursue after them on the mountains. (3) I will pursue after her, lest her heart be heavy. (4) Wilt thou keep my commands, or wilt thou magnify thyself before me? (5) O daughter of Israel, I said unto thee, 'Draw near unto me, that I may remember thee in affliction.' (6) We will pour out the blood of their sons and daughters like water. (7) I will judge you; for ye made a covenant with me, and ye will not hearken unto me. (8) She brought up the boy, and he (was) to her for a son. (9) I will not visit her, until she keeps my judgments. (10) Judge between him and me. (11) Trust thou (fem.) in the Lord thy God.



CHAPTER XVI.—*Continued.***B. Imperfects and Imperatives of other Voices** (see Paradigm A).

- (a) *Niph'al*. The Perfect  $\text{נִקְטַל}$  is probably evolved out of a primitive form  $\text{הִנְקַטַל}$ . The Imperfect of this would be  $\text{יִהְיֶה־נִקְטַל}$ : the last two vowels are made tone-long, and we get  $\text{יִהְיֶה־נִקְטַל}$ , which assimilates the ה and נ and becomes  $\text{יִקְטַל}$ . The Imperative may always be arrived at in every voice by taking the primitive form of the Imperfect and dropping the י. Hence Imperative Niph'al is  $\text{הִנְקַטַל} = \text{קַטַל}$ .

In inflection the tone-long  $\text{—}$  becomes vocal Sh<sup>e</sup>wa before the vocal affirmatives, and becomes  $\text{—}$  before the consonantal;

e.g. Impf. plur.  $\text{יִקְטְלוּ}$   
 $\text{תִּקְטְלוּ}$ , etc.

- (b) *Piel*. The Perfect originally  $\text{קָטַל}$  becomes  $\text{קָטַל}$ .  
 The Imperfect „  $\text{יִקְטַל}$  „  $\text{יִקְטַל}$ .  
 The Imperative „  $\text{קַטַל}$  „  $\text{קַטַל}$ .

In inflection the tone-long  $\text{—}$  becomes vocal Sh<sup>e</sup>wa before the vocal affirmatives, but remains before the consonantal;<sup>1</sup>

<sup>1</sup> Contrast the 3rd and 2nd f. pl. Impf. Niph., which have  $\text{—}$  in the penultimate, with the  $\text{—}$  here. The Passive voices prefer  $\text{—}$  (cp. Niph'al, Pu'al, Hoph'al).

*e.g.* Impf. Plur. יִקְטְלוּ  
תִּקְטְלֶנָּה, etc.

The 1st p. sing. is יִקְטֹל.

(c) *Pu'al*. Imperfect יִקְטָל.  
Imperative wanting.

(d) *Hiph'il*. The Perfect הִקְטִיל probably rests on an original form הִקְטַל. The first — was thinned down to ׀ as in the Pi'el; the second — has, oddly enough, become י־, and only reappears before consonantal affirmatives (*e.g.* in Perfect הִקְטִילָהּ, הִקְטִילָתָּ).

The Imperfect is יִקְטִיל (for יִהְיֶה־קְטִיל).

The Imperative is הִקְטִיל.<sup>1</sup>

In inflection, י־ appears with the second root-letter in both Imperf. and Impera. before vocal affirmatives, *i.e.* where the syllable is open; but ׀ before consonantal affirmatives, *i.e.* where the syllable is closed.

So we get:

|                                |              |                       |
|--------------------------------|--------------|-----------------------|
| <i>Imperf.</i> 2nd p. m. sing. | תִּקְטִיל    | <i>Imper.</i> הִקְטֹל |
| 2nd p. f.                      | תִּקְטִילִי  | הִקְטִילִי            |
| 3rd p. m. plur.                | יִקְטִילוּ   | etc.                  |
| 3rd p. f.                      | תִּקְטִלְנָה |                       |

(e) *Hoph'al*. Imperfect (יִהְיֶה־קְטֹל =) יִקְטָל.  
Imperative wanting.

(f) *Hithpa'el*. Imperfect (יִהְיֶה־תִּקְטֹל =) יִתְקַטֵּל.  
Imperative הִתְקַטֵּל.

(׀ becomes — before consonantal affirmatives;  
*e.g.* הִתְקַטֵּלְנָה).

<sup>1</sup> Note the ׀ which appears also in the Jussive Hiph'il. Perhaps it marks a tone of decision in giving an order.

## VOCABULARY.

|  |                      |                         |
|--|----------------------|-------------------------|
| שָׂרַף, to burn.                         | עִיר (f.), city.     | Plur. עָרִים            |
| שָׁמַר (Niph.), to take heed,<br>beware. | שָׁלוֹם (m.), peace. | (־ fixed). <sup>1</sup> |
| אֵשׁ (f.), fire.                         |                      |                         |

<sup>1</sup> i.e. the ׀ is never thinned into vocal Shewa.

## EXERCISE.

## 1. Translate into English :

(1) אֶסְתֵּר כִּי יִבְקֹשׁוּ אֹתִי: (2) וְלִחְמוּ בִי  
וְאַתָּה הַמֶּלֶךְ אֹתִי מִיָּדֵיהֶם: (3) לָמָּה תִּבְקֹשִׁי  
אֶת־פָּנַי דְּבָרִי לִי מִה־לֵּךְ: (4) הַשְׁמַר־לָךְ פֶּן  
תִּשְׂרֹף עִירָךְ בָּאֵשׁ: (5) מִה־תִּדְבָּרְנָה לִי כִי לֹא  
תִתְגַּדֵּלְנָה לְפָנַי: (6) נִכְרַת בְּרִית עִמָּכֶם וְלֹא  
נִשְׁמִיד אֶת־עַרְיָכֶם: (7) דְּבַרְתָּ לוֹ לֵאמֹר  
הַשְׁלוֹם לָךְ וְהוּא אָמַר לָמָּה אֲדַבֵּר לָךְ דְּבָרֵי  
שָׁלוֹם: (8) הַפְּקִידוֹ עֲלֵיהֶם אֲנָשִׁים רָעִים לְמַעַן  
יִזְכְּרוּ אֶת־דְּבָרֵי: (9) וּבְיָמִים הָהֵמָּה לֹא תִבְקֹשׁוּ  
וְלֹא תִזְכְּרוּ: (10) יִפְקֹד עַל־בֵּית הַמֶּלֶךְ  
וְעַל־כָּל־אֲשֵׁר־לוֹ:

## 2. Translate into Hebrew :

- (1) I will escape from his hand. She will not escape.  
Escape ye. (2) Cause-to-come-near to me your  
children,<sup>1</sup> in order that they may hear what I  
shall speak unto them. (3) Thou (fem.) shalt  
not deliver thy sons from their hands. (4) Seek  
ye my face: thy face will I seek. (5) We will  
fight with them, lest our city be destroyed. (6)  
They spoke to him, saying, 'Beware lest thou  
justify the wicked more than the good.' (7) She  
will get herself honour; for they will make-  
mention-of her to the king. (8) We will speak

<sup>1</sup> Say 'sons.'



to her saying, 'Beware lest thou burn our city with (in the) fire; and if thou shalt destroy it, the blood of thy sons shall be shed like water.'

(9) Do not honour that evil woman, O daughters of Israel. (10) Fight against them, and do not seek peace from that people.

\* NOTE.—The following scheme of the Hebrew verb which, judging by the analogy of Arabic, seems to represent it in its fundamental form, will be useful to compare with the forms actually found:

|          | Qal.          | Niph'al.        | Pi'el.  | Pu'al.  | Hiph.           | Hoph.           | Hithpa'el.      |
|----------|---------------|-----------------|---------|---------|-----------------|-----------------|-----------------|
| 3 m. s.  | קָטַל         | נִקְטַל         | קָטַל   | קָטַל   | הִקְטִיל        | הִקְטִיל        | הִתְקַטֵּל      |
| 3 f. s.  | קָטַלְתָּ     | etc.            | etc.    | etc.    | etc.            | etc.            |                 |
| 2 m. s.  | קָטַלְתָּ     |                 |         |         |                 |                 |                 |
| 2 f. s.  | קָטַלְתְּ     |                 |         |         |                 |                 |                 |
| 1 s.     | קָטַלְתִּי    |                 |         |         |                 |                 |                 |
| 3 pl.    | קָטְלוּ       |                 |         |         |                 |                 |                 |
| 2 m. pl. | קָטְלוּם      |                 |         |         |                 |                 |                 |
| 2 f. pl. | קָטְלוּן      |                 |         |         |                 |                 |                 |
| 1 pl.    | קָטְלוּ       |                 |         |         |                 |                 |                 |
| Imperf.  |               |                 |         |         |                 |                 |                 |
| 3 m. s.  | יִקְטֹל       | יִהְיֶה נִקְטָל | יִקְטֹל | יִקְטֹל | יִהְיֶה נִקְטָל | יִהְיֶה נִקְטָל | יִהְיֶה נִקְטָל |
| 3 f. s.  | תִּקְטֹל      | etc.            | etc.    | etc.    | etc.            | etc.            | etc.            |
| 2 m. s.  | תִּקְטֹל      |                 |         |         |                 |                 |                 |
| 2 f. s.  | תִּקְטֹלִי    |                 |         |         |                 |                 |                 |
| 1 s.     | אֶקְטֹל       |                 |         |         |                 |                 |                 |
| 3 m. pl. | יִקְטְלוּ     |                 |         |         |                 |                 |                 |
| 3 f. s.  | תִּקְטְלֶנָּה |                 |         |         |                 |                 |                 |
| 2 m. pl. | תִּקְטְלוּ    |                 |         |         |                 |                 |                 |
| 2 f. pl. | תִּקְטְלֶנָּה |                 |         |         |                 |                 |                 |
| 1 pl.    | נִקְטָל       |                 |         |         |                 |                 |                 |

|            | Qal.      | Niph'al.   | Pi'el.  | Pu'al.  | Hiph.    | IIoph.   | IIithpa'el. |
|------------|-----------|------------|---------|---------|----------|----------|-------------|
| Imperat.   |           |            |         |         |          |          |             |
| 2 m. s.    | קָטַל     | הִנָּקַטַל | קָטַל   | קָטַל   | הִקָּטַל | הִקָּטַל | הִתְקָטַל   |
| 2 f. s.    | קָטְלִי   | etc.       | etc.    | etc.    | etc.     | etc.     | etc.        |
| 2 m. pl.   | קָטְלוּ   |            |         |         |          |          |             |
| 2 f. pl.   | קָטְלֵנָה |            |         |         |          |          |             |
| Inf. Abs.  | קָטַל     | הִנָּקַטַל | קָטַל   | קָטַל   | הִקָּטַל | הִקָּטַל | הִתְקָטַל   |
| Const.     | קָטַל     | הִנָּקַטַל | קָטַל   | קָטַל   | הִקָּטַל | הִקָּטַל | הִתְקָטַל   |
| Part. Act. | קָטַל     | נִקָּטַל   | מְקָטַל | מְקָטַל | מְקָטַל  | מְקָטַל  | מִתְקָטַל   |
| Pass.      | קָטַל     |            |         |         |          |          |             |

This scheme fails to account for the *çere* in the Niph'al Imperf. and Imperat., and in most parts of the Pi'el and Hithpa'el, and for the long *hireq* in the Hiph'il. It would seem that these vowels were introduced to vary the monotony of the constant *a* sound.

## CHAPTER XVII.

JUSSIVE, COHORTATIVE, AND COHORTATIVE  
IMPERATIVE.

§ 1. The **Jussive** is a form of the Imperfect, used chiefly in giving commands. It is only found in the 2nd and 3rd persons (the 2nd person chiefly in prohibitions): its negative is **אַל**, not **לֹא**.

In form it is like the Imperfect pronounced rapidly to give a tone of decision. In strong verbs it is identical with the ordinary Imperfect in every voice but the Hiph'il. In the latter, **ֿ** appears instead of **יֿ** in a closed syllable (just as in the Imperat. Hiph.);

*e.g.* **יִקְטֹל**, let him cause-to-kill.

**אַל תִּקְטֹל**, do not thou (m.) cause-to-kill.

**אַל תִּקְטִילִי**, „ „ (fem.) „ „

§ 2. The **Cohortative** is used in self-encouragement; it expresses a resolution 'with more keenness and energy, and with a deeper personal interest or emotion, than the mere Imperfect.'<sup>1</sup> It is therefore usually confined to the first person: its negative is **אַל**.

Its mark is the syllable **הֿ**, affixed to the Imperfect, the previous vowel being dropped unless it is **יֿ** or **וֿ**;<sup>2</sup> *e.g.* **אֶקְטֹלָה**, 'let me kill'; but **אֶקְטִילָה**, 'let me cause-to-kill.' The **הֿ** is necessarily accented unless the syllable im-

<sup>1</sup> Driver, *Hebrew Tenses*, p. 51. It often gives a polite tone to the expression of the resolution, almost as of asking leave.

<sup>2</sup> \* or **וֿ** when long by nature; *e.g.* **אֶבֹּאָה**, 'let me come.'



mediately preceding contains a long vowel; *e.g.* אֶקְטֹלָה, but אֶמּוּתָה, 'let me die.'

### § 3. The Cohortative (or 'Emphatic') Imperative.

The same affirmative ה־ is also attached to the 2nd p. masc. sing. of the Imperative, to give it a tone of personal feeling (sometimes expressing decision, sometimes making the command less brusque). The previous vowel in the Imperative becomes vocal Sh<sup>wa</sup>, unless it is י־ or ו־ (or ו־ when naturally long; see § 2, note 2); and the primitive full short vowel reappears, if necessary, under the first root-letter; *e.g.*

קָטַל becomes קְטֹלָה or קְטֹלָה (qōṭlah).<sup>1</sup> [קְטֹלָה impossible.]  
הִקְטִיל „ הִקְטִילָה

§ 4. The particle נָא, 'prithee,' is frequently added to the Cohortative, Jussive, and Imperative (as well as to such particles as הִנֵּה, 'behold') to mark the supplicatory nature of the request or resolution, or sometimes to strengthen an exhortation. It is usually joined to the verb by a Maqqeph, the ultimate vowel of the verb being shortened unless it is accented;<sup>2</sup> *e.g.* שְׁמַע־נָא לִי, 'hear me, I pray thee.'

### VOCABULARY.

|   |   |
|---|---|
| עַתָּה, now.                                | נָפַל, to fall.   |
| רַק, only.                                  | כָּתַב, to write.   |
| כֵּן, thus (in reference to what precedes). | קָבַץ, to collect.  |
| כֵּן, thus (in reference to what follows).  | שָׁחַת <sup>3</sup> (Piel), to destroy; Hiph. to corrupt. |
| הִנֵּה, lo, behold.                         | סָפַר, Qal, to count; Pi'el, to relate.                   |
| סֵפֶר (m.), book.                           | לָמַד, to learn; Pi. to teach.                            |
| אֶרֶץ, to the ground.                       |   |

<sup>1</sup> The student is reminded that the penultimate in all such cases is half-open.

<sup>2</sup> נָא is an enclitic; *i.e.* bears no accent.

<sup>3</sup> שָׁחַת, not שָׁחַ; see Chap. VI. A. § 2.

## EXERCISE.

## 1. Translate into English :

(1) מִה־לָּהּ סִפְרָה-נָא לִי : (2) קִרְבֵּנִי אֵלַי וְאֶקְרָבָה  
 אֵלֶיךָ : (3) וְעַתָּה אִם יִקְבְּצוּ וְאִם יִלָּחֲמוּ עֲלֶיךָ  
 אֲלֵי יִכְבֹּד לְבָבְךָ : (4) רַק הַשְׁמְרוּ לָכֶם פֶּן תִּבְקָשׁוּ  
 אֶת-פָּנָיו : (5) נִפְּלוּ אֶרְצָה לְפָנָיו לֵאמֹר אֵל-נָא  
 תִּשְׁחַת אֶת-עִירֵנוּ : (6) וְעַתָּה כְּתֹבָה-נָא בִּסְפָר  
 אֶת-דִּבְרֵי וְאֵל תִּסְתֵּר מִהַמָּלָךְ : (7) אֲלֵ תִשְׁחַת  
 אֶת-לְבָבְךָ לְפָנָיו : (8) כֹּה תִדְבְּרוּ לוֹ לֵאמֹר  
 אֲלֵ תִקְרַב אֵלַי אֶת-בְּנֶיךָ כִּי רָעִים הֵמָּה : (9) רַק  
 שְׁמָעָה-נָא לִי וְאֶלְמְדָה אֹתָךְ : (10) אֶלְחַמָּה  
 בְּאִישׁ הַזֶּה וְאֶלְמַד אֹתוֹ :

## 2. Translate into Hebrew :

- (1) Let me lie down there—Do not lie down. (2)  
 And now let all his men be collected and let  
 us fight against their city and destroy it.  
 (3) O keep thou this law. I have not been  
 able to keep it. (4) Only teach me thy com-  
 mandments, and let me magnify thee thus. (5)  
 Do not thou throw that which is good before the  
 swine (חֲזִירִים). (6) And now, lest they grow  
 too great for this people, let us cast their city  
 to the ground, and let us burn it with fire. (7)  
 Let me not make a covenant with him. (8) Do  
 not thus magnify the evil words of your prophets.  
 (9) Lo, I prithee, I have told thee all that is in  
 my heart, and I have not hidden a thing. (10)  
 Let us not fight against them, for they are too  
 strong for our men.

## CHAPTER XVIII.

## WAW CONSECUTIVE AND WEAK WAW.

## § 1. Waw Consecutive.

Hebrew is above all things a language of word-painting: it can draw a vivid picture in two or three words; but it is lacking in the complex structures and syntax which belong to more elaborate languages such as Greek. Thus it has only two modifications of the verbal stem to fill the place of all the tenses and moods of such languages.

Again, it has very few subordinate clauses: where we should say, 'after going there, he killed his enemy, as he sat in his house,' Hebrew says 'he went there; now his enemy was sitting in his house, and he killed him there': or again, 'he was on the point of getting off his horse and killing him, when his horse ran away,' would be, in Hebrew, 'He said in his heart, "Let me now get down from on my horse and kill him," and his horse ran away.'

Now this lack of subordinate clauses would cause great confusion, if (*e.g.*) הָלַךְ שָׁמָּה וְקָטַל could mean either 'he went there and (then) killed him,' or 'he went there, and he had (previously) killed him.' In the former case 'killed' follows on, or *is consecutive to*, his going: in the latter case it is not, but gives the *circumstances* of his going. And Hebrew marks this by expressing the two sentences quite differently,—the former 'and killed' by a *Waw Consecutive* with the verb, the latter by a *Circumstantial* clause. In other words, it employs a special method of denoting every verb in a narrative which is in direct sequence (either of time or logic) to the preceding verb.



§ 2. This method may be explained as follows:

- (a) In a consecutive narrative of *past* events, the first verb in the series fixes the time or completeness of the whole series, and is put in the perfect: all subsequent or consecutive actions in the same series are treated from the standpoint of the first action, *i.e.* as incomplete, and therefore are expressed by putting the verb with —ו in the Imperfect. 'He went there' (Perfect) 'and-fought him' (Imperfect, because incomplete when he went), 'and-killed him' (similarly Imperfect). 'The tense which expresses development is the Imperfect.'<sup>1</sup>

RULE: *all verbs except the first, in a consecutive narrative of past events, are put in the Imperfect and are joined to the Copula —ו, which is then pointed like the article; e.g. וַיִּקְטֹל = 'he went and (then) killed.'*

- (b) It still remained to find a method of expressing consecution in future time (or in any series where the first verb is Imperfect). Apparently by false analogy with the scheme described in (a), rather than by any logical process, *it was customary, when the first verb in a series was Imperfect, to express all consecutive actions in the same series by the Perfect, joined to Waw pointed with vocal Shewa; e.g. וַיִּלָּחֶם וַיִּקְטֹל = 'he will fight and will (then) kill,' or 'he used to fight and used (then) to kill.'*

In the best Hebrew, whenever ו is joined to the Perfect or Imperfect it is consecutive, except in the one class of instances explained below in § 5.

Conversely, all consecutive actions in a series are expressed by Waw consecutive attached to the verb, when the latter stands first in the clause. If, however, there is any word interposed between

<sup>1</sup> Kennett, *Hebrew Tenses*, p. 38.

Waw and the verb (*e.g.* the negative), the verb assumes its simple, non-consecutive form; *e.g.* 'he went there) and did not kill' is **וְלֹא קָטַל** (not **וְלֹא יִקְטֹל**); 'I said (this) . . . but he said (that)' is **אָמַרְתִּי . . . וְהוּא אָמַר**.

*Remark.*

Waw consecutive *seems* at first sight to convert the Perf. into the Impf. and *vice versa*. Therefore, before grammarians recognised its consecutive force, they used to speak of it as Waw Conversive. This name is unscientific and has been rightly discarded.

### § 3. Further notes on Waw Consecutive.

- (a) The Imperfect with Waw consecutive always takes the Jussive form except in the 1st pers. sing.; *e.g.* in the Hiphil it is **וַיִּקְטֹל** (not **וְיִקְטִיל**); 1st person, **וַיִּקְטִיל**.<sup>1</sup>
- (b) Waw consecutive with the Imperfect draws back the accent from the ultimate to the penultimate *when the latter is long and open*; and then the ultimate vowel must be shortened; *e.g.* **וַיֵּלֶךְ**, 'he will go'; **וַיֵּלֶךְ**, 'and he went.'<sup>2</sup>
- (c) { **וְהָיָה**, 'and it shall come to pass,'  
          { **וְהָיָה**,<sup>3</sup> 'and it came to pass,' are usually followed by Waw consecutive, but never without some intervening words; *e.g.* 'and it came to pass after these things that he killed . . .' is

<sup>1</sup> It will be remembered that the Jussive proper is never used in the 1st person. In the 1st person, the Imperf. with Waw consec. occasionally takes the form of the Cohortative.

\* <sup>2</sup> With the 2nd m. s. of the Perfect it has the effect of throwing the accent forward from the penultimate syllable to the ultimate, provided that there is a long vowel in the ante-penultimate to bear the countertone; *e.g.* **קָטַלְתָּ** but **וְקָטַלְתָּ** (with Metheg). This rule does not stand when the verb is in Pause nor in the Perf. Qal of ה"ל stems.

<sup>3</sup> The student is reminded that י seldom takes Dagesh forte; see above, Chap. V. § 3. Rem. 3. יְהִי is the Jussive form of יִהְיֶה, the Imperf. of הָיָה.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּקְטֹּל (but וַיְהִי would be impossible).

- (d) Waw consecutive very often introduces the apodosis of a conditional sentence; *e.g.* 1 Sam. xx. 6, וְאִמְרָתָּ, אִם יִפְקֹד, 'if he shall miss me, then thou shalt say.'<sup>1</sup>

§ 4. Circumstantial clauses are clauses which break the consecution of events by giving some attendant circumstance. In such clauses, if there is a verb, the Waw must be kept apart from it by the interposition of some noun or pronoun; *e.g.* וְאַבְשָׁלוֹם לָקָח = 'now Absalom had taken . . .' (not, 'and (then) Absalom took').

(In most of these clauses the verb is in the participle; see Chap. XXI., and Appendix D).

§ 5. Weak Waw is Waw attached to the verb without influencing its form (*i.e.* not consecutive). It is always pointed with vocal Sh<sup>e</sup>wa.

Weak Waw is rarely found in good Hebrew except with the third person of the Jussive, and with the Cohortative;

*e.g.* וַיִּקְטֹּל, 'and let him kill.'

וְאִקְטֹּלָה, 'and let me kill.'

In translation וַיִּקְטֹּל may often be rendered 'that he may kill'; *e.g.* Gen. xxxviii. 24, 'bring her out that she may be burned,' is literally 'and let her be burned,' וְתִשָּׂרֶף.

\* *N.B.*—Two verbs of which the meaning is synonymous or the action contemporary, are sometimes joined by weak Waw rather than Waw consecutive; *e.g.* 1 Sam. xii. 2, וְאֲנִי זָקֵן וְשֵׁבֶטִי רָגֵל, 'I am old and grey-headed.'

#### VOCABULARY.

הָיָה, to be, become, happen. יַעֲמֹד, he will stand.

נָשָׂא, to lift up. Impf. יִשָּׂא. יַהַרֵּג, he will kill.

יֵלֵךְ, to he will go. וַיֹּאמֶר, and he said.

<sup>1</sup> See further, Appendix E.



|   |  |
|---|--|
| אֲדוֹן (m.), lord. Plur. used in addressing a superior. | נָהָר (m.), river.                                   |
| בָּשָׂר (m.), flesh. כָּל-בָּשָׂר = all mankind.        | עֵינַי (f.), eye. Dual עֵינָיו. 'His eye' = עֵינָיו. |
| כְּבוֹד (m.), glory.                                    | רַב, great. Plur. רַבִּים, 'many.'                   |

## EXERCISE.

## 1. Translate into Hebrew :

- (1) They dwelt by the rivers of that land, and they remembered his covenant and kept his words. (2) I will remember thy glory, and will keep thy words. (3) Justify thou him, that he may honour thee. (4) I pursued after them, and I fought with them, and I burnt their city in (the) fire. (5) The men and women of this city went to him ; now (and) they had sent their children away from there ; but (and) they did not escape, and their city was burned. (6) And it came to pass after these days that he lifted up his eyes ; and behold ! a man ; and he went and said to him, ' Who art thou ? ' (7) And it shall come to pass after these things that thy sons shall stand before me all their days. (8) And he brought him near to the king : and he stood before him and said, ' O deliver me, I pray, my Lord the King. ' (9) And all flesh corrupted their heart on the earth ; and they used to go after that-which-is-evil in my eyes. (10) If thou shalt go after them, then I will destroy thee.

## 2. Translate into English :

וַיֹּאמֶר <sup>1</sup> יֵשׁוּעַ לְדָוִד אֲשַׁלְחָה אֶתְךָ וְיָרִידְךָ אֵלַי  
בְּנִי : וַיֵּלֶךְ דָּוִד וַהֲגִה אִישׁ גָּדוֹל מְאֹד לְפָנָיו  
אֲנָשֵׁי יִשְׂרָאֵל וְיָרִידָם אֶחְרִיהֶם וַיַּהַרְג רַבִּים :  
וַיֹּאמֶר דָּוִד אֶלְחָמָה בּוֹ וַיִּשְׁפֹּט יְהוָה בְּיָדִי

<sup>1</sup> Jesse.

וַיָּבִיאוּ וַיַּדְבֵּר <sup>1</sup>הַפְּלִשְׁתִּי לֵאמֹר הַבִּיהוּה בָּטַחַת  
 וַתֹּאמֶר בְּלִבְבָּךְ לַהֲרֹג אֹתִי: הִלָּחֶם-בִּי לְעֵינַי  
 הָעַם וְאֲשַׁפְּכָה אֶת-דָּמָךְ וַיַּכְבְּדוּ בְּנֵי יִשְׂרָאֵל  
 אֶת-אֱלֹהֵי: וַיִּלָּחֶם-בּוֹ דָּוִד וַיִּכְרֹת אֶת-רֹאשׁוֹ  
 מֵעַלְיוֹ וַיִּרְדֹּף אַחֲרָיו פְּלִשְׁתִּים:

<sup>1</sup> The Philistine.

## CHAPTER XIX.

SECOND DECLENSION NOUNS (Ṣ<sup>g</sup>GHOLATES).

§ 1. Second Declension nouns are called Ṣ<sup>g</sup>gholates, because they have Ṣ<sup>g</sup>ghol in the ultimate syllable. Originally they were monosyllables; and they fall into three classes, according as their primitive vowel belongs to the *ā*, *ī*, or *ō* class.

(a) *ā* Class. Primitive form מֶלֶךְ becoming מֶלֶךְ, 'a king.'  
With pronominal suffixes מֶלְכִי, etc.<sup>1</sup>

(b) *ī* Class. { Primitive form צִדִּיק becoming צִדִּיק, 'righteousness.'  
Primitive form סֵפֶר becoming סֵפֶר, 'a book.'  
With pronominal suffixes צִדִּיקִי, סֵפֶרִי, etc.

(c) *ō* Class. Primitive form בֶּקֶר becoming בֶּקֶר.  
With pronominal suffixes בֶּקֶרִי, etc.

Thus the *ā* class has  $\text{—}$  in the penultimate.

„ „ *ī* „ „  $\text{—}$  or  $\text{—}$  in the penultimate.

„ „ *ō* „ „  $\text{—}$  „ „

*Remarks.*

1. Most Ṣ<sup>g</sup>gholates with  $\text{—}$  in the penultimate belong to the *ā* class.

2. With suffixes, the penultimate is closed, מֶלְכִי (not מֶלְכִי).

<sup>1</sup> The ultimate Ṣ<sup>g</sup>ghol in the Absolute is merely added to facilitate pronunciation, and is not needed before suffixes. It is called a 'helping' vowel. So in English we insert a vowel sound between the s and m in such words as 'prism,' 'schism'; but this sound disappears in 'prismatic,' 'schismatic.'



3. When the second root-letter is a guttural, the word has two pathaḥs; *e.g.* נָעַר, 'lad'; נָעָרוֹ, 'his lad.'

When the third root-letter is a guttural, it takes pathaḥ before it; *e.g.* זָרַע, 'seed'; זָרָעוֹ, 'his seed.' (See Chap. VI. A. § 2. (d)).

4. The accent falls on the penultimate; *i.e.* where it necessarily was in the monosyllabic forms.

\* In pause,  $\text{־}$  in this syllable usually becomes  $\text{ֿ}$ ; *e.g.* אֶרֶץ, אֶרֶץ: but מֶלֶךְ.<sup>1</sup>

§ 2. Plurals. In the plural all S<sup>E</sup>gholates take the form of plurals of the first declension; *e.g.* מְלָכִים (not מְלָכִים), 'kings': סְפָרִים, 'books.' In the Construct, and with the four 'heavy' pronoun suffixes, the original short vowel reappears under the first letter:

*e.g.* מְלָכֵי (not מְלָכֵי), 'kings-of . . .' (penultimate half-open).

מְלָכֵינוּ, 'our kings.'

מְלָכֵיכֶם, 'your kings' (penultimate half-open).

מְלָכֵיהֶם, 'their kings'                    „                    „

For the plural stem, see further, p. 222.

§ 3. Duals. The dual is formed quite regularly, *i.e.* by adding יִם־ to the *singular* stem; *e.g.* מְלָכִים, 'a pair of kings':<sup>2</sup> אָזֶן, 'ear'; אָזְנַיִם, 'ears.'

#### § 4. Feminines.

(a) S<sup>E</sup>gholate forms add ה־<sup>ֿ</sup> to the primitive stem to form the feminine; *e.g.* מְלָכָה, 'queen.' In the singular they present no difficulty: but in

\*<sup>1</sup> A few nouns, which strictly belong to the first declension, take a S<sup>E</sup>gholate form in the Constr. sing.; *e.g.* יָרֵךְ, 'side,' Constr. יָרֵךְ: כְּתֹף, 'shoulder,' Constr. כְּתֹף.

<sup>2</sup> The Construct dual therefore is usually מְלָכֵי (distinguish מְלָכֵי, which is plural). Sometimes, however, the penultimate in the dual becomes half-open in the Construct and before heavy suffixes,

the plural they add וֹת— to the masculine plural stem; *e.g.* מַלְכוֹת, 'queens'; Constr. מַלְכוֹת.

- (b) There is a class of feminine nouns, which form their Absolutes like the feminines of the first declension in, הַ—: but in the Construct and with suffixes, they merely add ת— to the stem, and take S'gholate forms; *e.g.* מַמְלָכָה, 'kingdom' (first declension in form).

Constr. (מַמְלָכָה) = מַמְלָכַת (just as מֶלֶךְ = מַלְכָּה).

With suff. מַמְלָכָתִי, etc.

Plural מַמְלָכוֹת.

(These nouns mostly have the prefix —מִ or —מִ).

- \* (c) Another fairly numerous class of feminine nouns is of the form גְּבֵרָה, 'lady, queen' (גְּבִירָה is also found for the Absolute); אֲדָרְת, 'cloak.'

These will give little difficulty. A few have peculiarities like כְּתָנֶת or כְּתָנֶת, 'cloak'; plur. כְּתָנִים; but these must be learned from a lexicon.

#### VOCABULARY.

(N.B. (a) or (i) after a word means that it has — or — in its stem.)

דֶּרֶךְ (m.), way, path (a).

נַעֲרָה (f.), maid.

עֶבֶד (m.), servant (a).

קֶרֶב (m.), midst (i).

נֶפֶשׁ (f.), soul, life (a).

אָזֶן (f.), ear.

יֶלֶד (m.), child (a).

קֹדֶשׁ (m.), holiness.

אֶרֶץ (f.), land (a).

מִלְחָמָה (f.), war.

רֶגֶל (f.), foot (a).

מַמְלָכָה (f.), kingdom.

נָעַר (m.), lad, attendant (a).

'My holy hill' is הַר קְדֹשִׁי (the-hill-of my-holiness).

'His warriors' is אֲנָשֵׁי מִלְחָמָתוֹ.

תַּחַת is a S<sup>g</sup>gholate noun used as a preposition = 'under, in the place of . . .', and is generally used with plural suffixes; e.g. תַּחַתָּיו = 'under him, in his stead.'

## EXERCISE.

## 1. Translate into English :

- (1) וַתִּנָּשָׂא נַפְשׁוֹ וַיֹּאמֶר אַתֶּם עֲבָדַי וּבָנִיכֶם  
נְעָרַי וּבְנוֹתֵיכֶם זָעֵרוֹת לְמַלְכוֹתַי : (2) אֶל  
תִּלְכָּנָה רַגְלֵיהֶם בְּדַרְכָּם : (3) אֲשַׁמִּידָה אֶת-  
יְלָדֵיהֶם מֵעַל-פְּנֵי אֲרָצָם : (4) וַיִּשְׁחַת כָּל-בָּשָׂר  
אֶת-דְּרָכָם לְפָנָיו : (5) שָׁמְעוּ אֲזִינָה אֶת-אֲשֶׁר  
דִּבַּרְתִּי וְאֶשְׁפֹּט אֹתוֹ לְעֵינַי כָּל-עֲבָדַי הַמְּלָאָה :  
(6) הֲלֹא נִכְתַּב בְּסִפְרִי מִלְכִּי יִשְׂרָאֵל : (7) לְמַד  
אֹתִי וְאֶת-יְלָדַי אַחֲרַי : (8) יִרְדּוּ בְּקֶרֶבָם אֲנָשֵׁי  
מִלְחָמָתָנוּ וַיִּקְבְּצוּ אֶל-הַמָּקוֹם הַהוּא : (9) וַיִּשְׁבֹּת  
עַל-הַר קָדְשִׁי כִּי מִמְּלִכְתָּהּ מִמְּלִכְתָּהּ עֲדָקָה :  
(10) הִלְכוּ <sup>1</sup>עַל-נַפְשָׁם כָּל-הַיּוֹם וַיִּמְלֹט הוּא  
וְעֲבָדָיו :

## 2. Translate into Hebrew :

- (1) His lad—her maidens—their ears (du.)—my feet (du.)—your books—their servants—under me—their midst. (2) Do not ye speak good words in the ears of this people. (3) And their warriors cut off the feet and hands of this man. (4) Your ways are not my ways. (5) Thou art my king of righteousness, and I will dwell on thy holy hill. (6) And it came to pass in those days, that his young-men sought his life, and they killed him where he was (under him). (7) They have ears and hear not; feet, and they walk not

<sup>1</sup> על translate 'for.'



in my holy way. (8) If any one (a man) shall escape from with me, then let me be killed in his stead. (9) And the servants of the king had heard him; and they went and recounted these things in the ears of their king. (10) Let me walk (go), I-pray-thee, in thy holy ways all my days.

## CHAPTER XX.

## THE INFINITIVES.

§ 1. Each voice has normally two forms of the Infinitive, commonly called the Absolute and Construct, though it is doubtful whether there is really any linguistic connexion between them. Of these, the Construct is much the commoner, being used with all prepositions and (usually) wherever the Infinitive is a verbal noun. The Infinitive Absolute merely gives the idea of the verb undefined in any way; it paints an action, without regard to agent, time, or circumstances. (See further below in § 3).

The Infinitive Construct is, except in the Hiph'il, identical in form with the Imperative (which is derived from it).

|                     | Qal.  | Niph'al.                | Pi'el.             | Pu'al.          | Hiph'il. | Hoph'al. | Hithpa'el. |
|---------------------|-------|-------------------------|--------------------|-----------------|----------|----------|------------|
| Constr.             | קָטַל | הִקְטִיל                | קָטַל (wanting)    | קָטַל (wanting) | הִקְטִיל | הִקְטִיל | הִתְקַטֵּל |
| Absol. <sup>1</sup> | קָטַל | { נִקְטַל<br>הִקְטִיל } | { קָטַל<br>קָטַל } | קָטַל           | הִקְטִיל | הִקְטִיל | הִתְקַטֵּל |

\* *Remark.*

A few Infin. Constr. are formed like fem. nouns of the first declension; *e.g.* the two statives אָהַב, 'love,' and יָרָא, 'fear,' make אֲהַבָּה and יִרְאָה. We find לִיִּרְאָה = 'to fear,' with an accusative. Cp. the form לִקְרֹאת, 'to meet.'

## § 2. Infinitive Construct and its Declension.

(a) It is used without a preposition as the verbal

<sup>1</sup> The beginner will find it sufficient at first to learn, of the Absolute Infinitives, only the Qal and Hiph'il.

noun; *e.g.* I Sam. xv. 22, שָׁמַע מִזְבֵּחַ טוֹב,  
'hearkening<sup>1</sup> is better than sacrifice.'

- (b) 'To kill' is לָקַטַל (with the penultimate usually closed; *i.e.* 'to pursue' is usually לָרַדַּף, not לָרַדַּף).

{ 'At the killing of . . .'

{ 'About the time of the killing of . . .', is בִּקְטַל or בִּקְטַל (penultimate half-open; *i.e.* בִּרְדַּף from רַדַּף).

*e.g.* "וַיְהִי<sup>2</sup> בִּקְטַל אִיזַבֵּל אֶת-הַנְּבִיאִים וַי" 'and it came to pass, when Jezebel killed the prophets, that . . .'

- (c) The infinitival noun takes pronoun suffixes.

The *Qal* קָטַל is declined somewhat like the Šēgholates in —; it drops its — and then necessarily takes a full short vowel under the first root-letter<sup>3</sup> instead of Sh<sup>e</sup>wa; *e.g.* קָטַלִּי (qōṭli), 'my killing.' The penultimate is half-open, except in קָטַלְהָ<sup>4</sup> and קָטַלְכֶם (ן), where it is necessarily closed.

*and isn't penultimate!*

The *Niph'al*, *Pi'el*, and *Hithpa'el* drop the — in declension (after the model of third declension nouns: see the next chapter).

*e.g.* בְּהִקְבָּדִי, 'when I get myself honoured.'

דִּבְרִי, 'my speaking.' דִּבְרָה, 'thy speaking' (with the original ַ reappearing instead of Sh<sup>e</sup>wa).

<sup>1</sup> The beginner should carefully distinguish the English use of 'hearkening' as a noun from its use as an adjective (participle).

<sup>2</sup> There is sufficient *pause* on וַיְהִי (marked by the English comma) to require Dagesh lene in the next word.

\* <sup>3</sup> The *holem* is changeable, the underlying form being קָטַל. The Absolute was originally קָטַל; therefore the *i* is here unchangeable, as it represents a naturally long ַ.

<sup>4</sup> קָטַלְהָ and קָטַלְכֶם are sometimes found.



*The Hiph'il* keeps י־ in declension.

*The Suffixes* may be either subjectival or objectival (except in the 1st p. sing.:<sup>1</sup> *e.g.* בְּקַטְלָהּ may = either 'at the killing of her,' or 'at her killing (some one else).'

- (d) The negative with the Infin. Constr. is usually לֹבֵלְתִי,<sup>2</sup> 'so as not to . . .' (the following Infin. has no לֹ).

*e.g.* לֹבֵלְתִי שָׁמַעַ, '(so as) not to hearken.'

### § 3. Infinitive Absolute.

- (a) Its commonest use is to emphasise the finite verb; *e.g.* מְלֹךְ תִּמְלֹךְ, with-the-act-of-ruling thou shalt rule; *i.e.* 'thou shalt verily be king.'

[Cp. ἐπιθυμία ἐπεθύμησα, Luke xxii. 15; cp. also Jas. v. 17.]

- \* (b) Continued or gradual action is often expressed by an Infin. Absol. following the finite verb and combined with the Infin. Absol. of הָלַךְ (or some kindred verb);

*e.g.* קָרְבוּ אֶל הָעִיר הַלּוֹךְ וְקָרֹב, 'they gradually drew near to the city.'

וַיֵּלֶךְ הָלּוֹךְ וּבָכָה, 'and he went, weeping the while.'

עָלוּ עֲלֶיהָ וּבָכָה, 'they went up, weeping the while.'

(Sometimes in place of the Infin. Absol. הָלּוֹךְ we have the participle הֹלֵךְ, coupled to a verbal adjective.)

- \* (c) A certain number of Infin. Absol. are used adverbially (especially in the Hiph'il);

<sup>1</sup> קָטַלְתִּי always = 'my killing (some one else).' 'The killing of me' is expressed by putting a different suffix on to the verb; see below, Chapter XXVI.

<sup>2</sup> With מִן and בִּ the forms are מִבְּלִי and בִּבְלִי.

*e.g.* הַרְבֵּה, lit. 'making much,' *i.e.* greatly, much, many.

הֵיטֵב, lit. 'making good,' *i.e.* well.

מְהֵרָה, 'quickly.'

\* (d) The Infin. Absol. is frequently used in vivid utterance for some part of the finite verb. It simply focuses attention on the verbal notion, and leaves the hearer to discover the time, person, etc., of the action.

It is frequently found for the Imper.; *e.g.* Deut. v. 12, שָׁמֹר אֶת־יוֹם הַשַּׁבָּת, 'keep the Sabbath-day.'

Sometimes for the Cohortative; *e.g.* Isa. xxii. 13, אֲכֹל וְשָׂתוּ, '(let us) eat and drink.' Cp. 1 Kings xxii. 30.

Sometimes it carries on a consecutive narrative, instead of Waw consec. with the Imperfect; *e.g.* Ex. viii. 11, וַהֲכִיד אֶת־לְבוֹ, 'and he hardened his heart.'

#### VOCABULARY.

|   |   |
|---|---|
| זֶרַע (m.), seed, <i>literal or metaphorical</i> (a). | חֲלִילָה לִי מֵן, <i>with Infin.</i> , far be it from me to do. |
| חֶרֶב (f.), sword (a).                                |   |
| כֶּסֶף (m.), silver (a).                              | לִבְלֹתִי, not, <i>with Infin.</i>                              |
| זָהָב (m.), gold.                                     | מָחָר, to-morrow.   |
| גְּבִלָה (f.), corpse.                                | הֵנָּה, hither.   |
| עַם (m.), people; with suff. עַמִּי.                  | יִרָא, be afraid (usually with מֵן and Infin.).                 |
| בֶּן (m.), son; with suff. בְּנִי, בְּנָהּ.           |   |

## EXERCISE.

## 1. Translate into English :

- (1) חָלִילָה לִי מִהִלָּחֵם בָּהּ: (2) עֵינַי עָלֶיהָ  
 לְטוֹב לְגִדֹּל אֶתָּה בְּעַמָּה: (3) אֶתָּה בְּנִי  
 וְאֲנִי הַצֶּדֶק אֲצַדִּיק אֶתָּה: (4) יֵרָא מִקְרֹב  
 הִנֵּה עַד-דְּבָרָה אֵלָיו: (5) וַיְהִי בַיּוֹם הַמִּלְטוֹ  
 מִיָּדָם וַיֹּאמֶר אֲגִדֹּלָה אֶת-הַמֶּלֶךְ וְנָתַתִּי לוֹ  
 אֶת-בְּסָפִי וְאֶת-זִהְבִּי: (6) יֵרָאוּ מִהִשְׁלִיף אֶת-  
 גְּבֻלָּתוֹ שָׁמָּה כִּי אֲמָרוּ פֶּן יִשְׁרְפוּ אֶת-עֵירֵנוּ:  
 (7) אֵל תֵּלְכוּ שָׁמָּה עַד שְׁמַעְכֶּם אֶת-קוֹלִי:  
 (8) וַיִּשְׁבְּנוּ תַחְתֵּינוּ הַיּוֹם וּמָחָר נִבְקֹשׁ לְמַלְטוֹ:  
 (9) וַיִּכְבֹּד יְהוָה אֶת-לִבִּב הַמֶּלֶךְ לְבָלְתִּי  
 שְׁלָחָם: (10) וַאֲמָרָת לְבָנָה וּלְזֹרְעָה לֵאמֹר  
 לֹא בַחֲרָבִי לְקַחְתִּי אֶת-הָאָרֶץ:

## 2. Translate into Hebrew :

- (1) And it came to pass, when our warriors killed their king, that they said, 'Lo! his kingdom is ours.' (2) And it came to pass, when we spoke to him, that he told (said to) his servants to honour us. (3) And it shall come to pass on the day of thy fighting with him, that thou shalt destroy that city and its sons in its midst. (4) I will indeed judge between thee and them. (5) My heart is too heavy for me to speak (= heavy from speaking). (6) The hand of the Lord was with him, so that they did not stand<sup>1</sup> before him. (7) And it came to pass, when they cast his son's corpse at his feet, that he sought to kill them. (8) Far be it from me to

<sup>1</sup> Their-not-standing.



shed the blood of my servants. (9) And he went to visit him, with (and) his sword in his hand. (10) Is it to kill me (that) thou hast purposed,<sup>1</sup> as thou didst kill the Egyptian<sup>2</sup> man?

<sup>1</sup> Said in thy heart.

<sup>2</sup> מִצְרִי.

## CHAPTER XXI.

## PARTICIPLES AND THIRD DECLENSION NOUNS.

## A. Participles.

§ 1. The participles are as follows :

|         |        |          |          |         |           |          |            |
|---------|--------|----------|----------|---------|-----------|----------|------------|
|         | Qal.   | Niph'al. | Pi'el.   | Pu'al.  | Hiph'il.  | Hoph'al. | Hithpa'el. |
| Active  | קָטַל  | נִקְטַל  | מְקַטֵּל | מִקְטָל | מְקַטִּיל | מִקְטָל  | מִתְקַטֵּל |
| Passive | קָטוּל |          |          |         |           |          |            |

*Remarks.*

1. All the voices, except the Qal and Niph'al, form their participles by prefixing מ to the imperfect stem ; *e.g.*

Pi. Impf. יִקְטֹל ; partic. מְקַטֵּל.<sup>1</sup>

2. The three Passive voices (Niph., Pu., and Hoph.) take ך in the ultimate.

3. The Qal has two participles. קָטַל is its proper participle = 'killing' (adjectival), or 'one killing' (a killer) = ὁ ἀποκτείνων. קָטוּל is probably the only surviving part of an old Passive of the Qal which exists throughout in Arabic.<sup>2</sup>

## § 2. Declension.

- (a) Participles with ך in the ultimate syllable, drop it in declension ; *e.g.* קָטַל ; fem. קָטְלָה ; m. plur. קָטְלִים ; with suff. קָטְלִי, 'my killers.'

<sup>1</sup> This מ may be connected with מִי ('who?' or 'whosoever') ; cp. —מִ and —מִ, which are so often prefixed to the first root-letter of the verb stem to form nouns of the first declension ; *e.g.* מִשְׁפָּט, 'judgment' ; מִתָּן, 'gift' (נתן).

<sup>2</sup> Ges. K. (§ 50, a), however, regards it as an 'original verbal noun.'

With הָ — כֹּם — בֶּן —, the short vowel in place of Sh<sup>e</sup>wa is וָ; *e.g.* קָטַלְהָ, 'thy slayer.'

So the Constr. plur. is קָטַלְיָ; *e.g.* Gen. ix. 10, יֵצְאֵי הַתֵּבָה (lit. the goers-out-of the ark), 'those that go out of the ark.'

In the Construct singular the וּ is unchanged; *e.g.* יוֹשֵׁב הָעִיר, 'an inhabitant of the city.'

(b) Participles with וָ or יָ in the ultimate, retain it in the Absolute forms; *e.g.* נִכְבָּדִים, 'honoured'; so Hiph'il, מְקַטְלִים.

(c) *Feminine Singular.* The feminine singular has a second form which is Š<sup>e</sup>gholate and is commoner than the other;

*e.g.* קָטַל; fem. קָטַלְתָּ or קָטַלְהָ  
מְקַטֵּל; fem. מְקַטַּלְתָּ or מְקַטַּלְהָ  
נִקְטַל; fem. נִקְטַלְתָּ or נִקְטַלְהָ

### B. Third Declension Nouns—

Comprise all which have an unchangeable vowel in the penultimate, and a tone-long וּ in the ultimate.

§ 1. These are, for the most part, really participles Qal of a verb; *e.g.* שֹׁפֵט, 'a judge.' They are declined just like participles, *i.e.* dropping the וּ.

Constr. sing. שֹׁפֵט

Absol. plur. שֹׁפְטִים

With suff. שֹׁפְטֶךָ, שֹׁפְטֵיהֶם, שֹׁפְטֵינוּ

*N.B.*—אֹיֵב, 'enemy,' makes אֹיְבֶךָ (not אֹיְבֶה).

§ 2. The other third declension nouns, which are not participial in form, also drop the וּ in declension; *e.g.* מִזְבֵּחַ, 'altar'; Constr. sing. מִזְבְּחֶךָ;<sup>1</sup> with suff. מִזְבְּחֵי, מִזְבְּחֵיהֶם, etc.; plur. מִזְבְּחוֹת.

So כִּסֵּא, 'throne'; כִּסְאוֹ, 'his throne.' (*N.B.*—Dagesh

<sup>1</sup> The וּ is usually shortened to ו in the Constr. sing. of these nouns.



forte is not inserted in sibilants with vocal Sh<sup>wa</sup>, when followed by a guttural. See Chap. V. § 3, Rem. 3). Cp. also בֵּן; with suff. בְּנִי, etc.

There is a class of adjectives, formed from the Pī'el, stem of verbs, which decline in the same way as these nouns. They nearly all denote physical infirmities; *e.g.* עִוֵּר, 'blind'; אֵלֵם, 'dumb'; חֵרֶשׁ, 'deaf' (= חֵרֶשׁ). Plur. עִוְרִים, etc. (*N.B.*—Dagesh forte omitted in וְ; see Chap. V. § 3, Rem. 3.)

### C. Remarks on certain uses of the Participle.

§ 1. The participle is very often used in *circumstantial clauses*, *i.e.* clauses which are not in the consecution, but give the circumstances of the action (see Chap. XVIII. § 4).

So Gen. xxiv. 62: 'Isaac came from the way of the well; *for he was dwelling at . . .*,'—וְהוּא יֹשֵׁב בְּ—.

Gen. xviii. 8: 'Abraham took food and set it before them, *and they ate with him standing beside them . . .*,'—וְהוּא עֹמֵד עֲלֵיהֶם וַיֹּאכְלוּ. (See, further, in Appendix D). Note that in such clauses the subject with ו usually comes at the beginning.

§ 2. Such clauses are often found to emphasise contemporaneity, frequently with the addition of עוֹד, 'yet, still'; cp. Job i. 16, עוֹד הָיָה מְדַבֵּר וְהָבָא, 'one was still speaking when another came.'

§ 3. הִנֵּה, 'behold,' when followed by the Present or Future or Imperfect in English, usually takes the participle in Hebrew; cp. Gen. xxiv. 30, 'And it came to pass when . . ., that he came unto the man; and lo! he was standing by,'—וְהִנֵּה (הוּא) עֹמֵד עַל—.

§ 4. The negative with the participle is usually אֵין. This is properly Construct of אֵין, 'nothingness'; and (unless it has a pronoun suffix) is generally found in construction with a noun; *e.g.* אֵין אִישׁ שֹׁמֵעַ, 'there is no one listening.'

(הֵנָּה, עוֹד, and אֵין all take pronoun suffixes; see next chapter.)

## VOCABULARY.

|                         |                                   |
|-------------------------|-----------------------------------|
| שֹׁפֵט (m.), judge.     | אֵין, nought. Constr. אֵין,       |
| אֵיב (m.), enemy. (With | there is not.                     |
| 2nd p. suff. אֵיבְךָ.)  | עוֹד, yet, still.                 |
| כֹּהֵן (m.), priest.    | אַחֵר, other. Plur. אַחֵרִים.     |
| מִזְבֵּחַ (f.), altar.  | אֵינָהּ, where? אֵינָהּ, whither? |
| כִּסֵּא (m.), throne.   | מֵאֵין, whence?                   |
| עוֹר, blind.            | גַּם, also, even.                 |
| אֲדָמָה (f.), ground.   | גַּם . . . גַּם = both . . . and  |

## EXERCISE.

## 1. Translate into English:

- (1) הֵנָּה הָעִיר שְׂרוּפָה בָּאֵשׁ וְאֵין אִישׁ שָׁם:  
 (2) יֵלְכוּ אֶל-מִזְבְּחִי גַם הָעוֹרִים: (3) אֵל  
 תִּקְרַב הֵנָּה כִּי הָאֲדָמָה אֲשֶׁר אָנִי עֹמֵד שָׁם  
 אֲדַמָּת קֹדֶשׁ הִיא: (4) הֵנָּה עֲבָדֵי הַלִּכִּים  
 אַחֲרֵי אֱלֹהִים אַחֲרִים: (5) עוֹד הוּא מְדַבֵּר  
 אֵלָיו וְהֵנָּה הַנְּבִיא יֵרֵד מִהַמִּזְבְּחוֹת: (6) וַיֹּאמְרוּ  
 אֵינָהּ הָאֲנָשִׁים וַיֹּאמֶר הֲלֹא הִמָּה נִסְתָּרִים  
 בְּהָרִים: (7) שָׁמְעוּ לִי יֹשְׁבֵי יְרוּשָׁלַם אָנִי  
 גַם-אֲנִי מִמַּלְט אֶתְכֶם מִיַּד אֵיבְכֶם וּמִיַּד  
 כָּל-רֹדְפֵיכֶם: (8) הִמָּה מְשֻׁחִיתִים אֶת-דִּרְכֵיהֶם  
 לִפְנֵי: (9) אָנִי שֹׁפֵט לְהַצְדִּיק אֹתָהּ: (10)  
 וְהַמְלָכִים יֹשְׁבִים<sup>1</sup> אִישׁ עַל-כִּסְאוֹ לִפְנֵי הָעִיר:

## 2. Translate into Hebrew:

- (1) I am thy judge. (2) Lo, their priests were  
 going down thence, both they and their wives.

<sup>1</sup> = Each man.

(3) Deliver me from all my enemies and my pursuers, for they are many. (4) The God, who giveth (use partic.) me all my blessings, will surely justify me. (5) Lo, the prophets were speaking evil things in the ears of the king, as he sat on his throne. (6) While she was speaking to him, her son sought to slay him with his sword. (7) Lo, the prophet will speak all the words of these books in the ears of the people. (8) There is none that speaketh comfortably-to-me (=on-my-heart), or that honoureth me. (9) He asked them where they dwelt,<sup>1</sup> whence they had come,<sup>2</sup> and whither they were going; and they told him. And he said, 'Ye are honoured in my eyes.'

<sup>1</sup> Use direct questions,

<sup>2</sup> באתם = ye have come.



## CHAPTER XXII.

עֹד, הֵנָּה, אֵין, מֵן, AND כֵּן WITH SUFFIXES.

עֹד, אֵין, מֵן, and in part הֵנָּה, insert a נ before the suffixes of the singular 1st and 3rd persons, and of the plural 1st person :

'me' is עֹד־נִי (= en-ni).

'him' is עֹד־נִי (= en-hu).

'her' is עֹד־נָה (= en-hah).<sup>1</sup>

'us' is עֹד־נֵי (= en-nu).

*Sing.*

|           |                          |   |                       |                         |                         |
|-----------|--------------------------|---|-----------------------|-------------------------|-------------------------|
| 1st p. c. | עֹד־נִי<br>(I am still.) | {<br>הֵנָּנִי<br>הֵנָּנִי <sup>(a)</sup><br>(Lo, I am.) | אֵינִי<br>(I am not.) | מִמֶּנִּי<br>(from me.) | כְּמוֹנִי<br>(like me.) |
| 2nd p. m. | עֹדְךָ                   | הֵנְךָ  | אֵינְךָ               | מִמֶּךָ                 | כְּמוֹךָ                |
| f.        | עֹדְךָ                   | הֵנְךָ  | אֵינְךָ               | מִמֶּךָ                 | (wanting)               |
| 3rd p. m. | עֹדְנוּ                  | הֵנּוּ  | אֵינָנוּ              | מִמֶּנּוּ               | כְּמוֹהוּ               |
| f.        | עֹדְנָה                  | הֵנָּה  | אֵינָנָה              | מִמֶּנָּה               | כְּמוֹתָהּ              |

\* (a) Pause הֵנָּנִי.

<sup>1</sup> There is no Mappiq in the final ה, as the preceding ה (which is assimilated to ה) was sounded.

Plur.

|           |         |                                       |          |          |                       |
|-----------|---------|---------------------------------------|----------|----------|-----------------------|
| 1st p. c. | עֹדְנוֹ | { הִנֵּנוּ <sup>(a)</sup><br>הִנֵּנוּ | אֵינְנוּ | מִמֵּנוּ | כְּמֹנוּ              |
| 2nd p. m. | עֹדְכֶם | הִנֵּכֶם                              | etc.     | מִכֶּם   | כְּכֶם                |
| f.        | עֹדְכֶן | הִנֵּכֶן                              |          | מִכֶּן   | (wanting)             |
| 3rd p. m. | עֹדָם   | הִנֵּם                                |          | מֵהֶם    | כְּהֵם <sup>(b)</sup> |
| f.        | עֹדָן   | הִנֵּן                                |          | מֵהֶנּוּ | כְּהֵנָּה             |

\* (a) Pause הִנֵּנוּ.

(b) also כְּמֹהֶם.

Notes on מִן and בֵּן.

(a) מִמֵּנִי is supposed by many to have arisen out of a reduplication of מִן, which gave מִנְּמִנִי. But it may be simply for מִנֵּנִי. כְּמִנִי is from כְּמוֹ, a longer form of כֵּן,<sup>1</sup> which is found in poetry.

(b) מִן properly means 'separation.' Hence it = 'from, away from, some of—.'

כֵּן = 'like.' — כֵּן . . . — כֵּן = 'as . . . so . . .' (with nouns or with pronoun suff.).

VOCABULARY.

|  |   |
|--|---|
| אַחַד (m.), one (adject. following noun). Fem. אחת.                    | שָׁנָה (f.), year. Plur. שָׁנִים.                 |
| שְׁנַיִם, two, with masc. nouns (usually precedes noun in apposition). | מִדְבָּר (m.), wilderness.                        |
| שְׁתַּיִם, two, with fem. nouns.                                       | קָרַע, tear, rend (Impf. יִקְרַע).                |
| בִּגְדֵּי (m.), garment (i).   | יֵשׁ, there is. יִשָּׁה, thou art (with partic.). |
| צְדִיק (m.), righteousness (i).  | כִּי אֵם, but (after preceding negative).         |
| צְדִיק, righteous.   | עַד-מָתִי, how long?                              |

<sup>1</sup> We also find כְּמוֹ = כֵּן, and לְמוֹ = לֵךְ, in poetry.

EXERCISE.

1. Translate into English :

(1) כְּמוֹנֵי כָהֵם וַיַּעֲמִי כַעֲמָם: (2) רַבִּים.  
 אֲנַחְנוּ מָכֶם: (3) עַד-מָתִי לֹא תִמְלֹט אֹתִי  
 בְּצִדְקָה כִּי הִנֵּנִי בְטִחַ בָּךְ: (4) עוֹדְנָה מְדַבֶּרֶת  
 אֵלָיו וְהִנֵּה אִישׁ יֵרֵד לְבַקֵּשָׁה: (5) הִנֵּה  
 מִסְתַּתֶּרֶת אֶת-בְּנָהּ כִּי אָמְרָה פֶּן יִבְקָשׁוּ אֹתוֹ  
 לְהָרְגוֹ: (6) אֵינְנוּ מִבְּקָשִׁים רַע כִּי אִם אֲנָשִׁים  
 צַדִּיקִים אֲנַחְנוּ: (7) וַיְהִי אַחֲרֵי שְׁתֵּים שָׁנִים  
 וַיֵּלֶךְ אֶל-הַמֶּלֶךְ וְהֵנוּ יֹשֵׁב עַל כִּסְאוֹ וַיֹּאמֶר  
 לַמֶּלֶךְ הִנֵּנִי אֲדֹנִי וַיֹּאמֶר הַיֵּשֶׁה מִבְּקֵשׁ נַפְשִׁי:  
 (8) אֵין כְּמֹהוּ בְּכָל-הָאָרֶץ: (9) יֵשׁ-לִי גַם בֶּן  
 אַחֵד גַּם בֵּת אַחַת: (10) עוֹדְנָה מְדַבֶּר אֵלָיו  
 וְהַפְּהִנִים יָרְדוּ שָׁמָּה:

2. Translate into Hebrew :

(1) And it came to pass after two years, while he was still dwelling in the land, that there went unto him from the wilderness two men with their garments torn,<sup>1</sup> and two women with them. (2) Lo, she is still seeking my life, and I, whither shall I go? (3) He is not speaking good words in my ears. (4) And he rent his garments and said, 'Our warriors are few (say "men of fewness") and our enemies are stronger than we.' (5) And (some) of them spoke to me, saying, 'Beware; how long art thou not speaking that which is pleasing to<sup>2</sup> the king?' (6) Far be it from me that I should kill (any) of you; but I will surely deliver you from your enemy. (7) There hath not been<sup>3</sup> any one like thee among all the kings

<sup>1</sup> Say, 'torn-of (Pass. Partic. Qal) garments.'

<sup>2</sup> Say, 'that which is good in the eyes of . . .'

<sup>3</sup> הָיָה.



of Israel. (8) Thus shalt thou speak to him, saying, 'Lo, I am thy servant.' (9) They took her son from with her and went on (ל) their way. (10) And what have I been able to speak compared with (כ) you? (11) And it came to pass, when the man of God heard that the king had rent his clothes, that he sent to him saying, 'Why hast thou rent thy clothes? Dost thou not remember that there is a prophet in Israel?'

### GENERAL EXERCISE.

Translate into English:

וַיְהִי אַחֲרֵי יָמִים רַבִּים וַדְּבַר יְהוָה הָיָה  
 אֶל-<sup>(a)</sup>אֱלִיהוּ לֵאמֹר <sup>(b)</sup>לֵךְ אֶל-<sup>(c)</sup>אַחָאב וְאַשְׁלַחָה  
 מָטֶר עַל-פְּנֵי הָאָרֶץ: וַיֵּלֶךְ אֱלִיהוּ וְהָרַעַב חָזָק  
 שָׁם: וַיִּקְרָא אַחָאב אֶל-<sup>(d)</sup>עֲבַדְיָהוּ אֲשֶׁר עַל  
 בֵּיתוֹ וְעֲבַדְיָהוּ הָיָה יֹרָא אֶת-יְהוָה מְאֹד: וַיְהִי  
 בַּהֲכָרִית <sup>(e)</sup>אִיזָבֵל אֶת-נְבִיאֵי יְהוָה וַיִּסְתֵּר עֲבַדְיָהוּ  
 מֵאֵה נְבִיאִים וַנִּתֵּן לָהֶם לֶחֶם וַיֹּאמֶר:  
 אַחָאב אֵלָיו לֵךְ לְבַקֵּשׁ מִים לְסוּסִים: וַיַּחֲלֶקוּ  
 לָהֶם אֶת-הָאָרֶץ אַחָאב הָלַךְ דֶּרֶךְ אֶחָד וְעֲבַדְיָהוּ  
 הָלַךְ דֶּרֶךְ אֶחָד: וַיְהִי עֲבַדְיָהוּ בְּדֶרֶךְ וְהִנֵּה  
 אֱלִיהוּ לִפְנָיו וַיֹּאמֶר הֲאֵתָה זֶה אֲדֹנָי אֱלִיהוּ:  
 וַיֹּאמֶר לוֹ אֲנִי לֵךְ אָמַר לְאֲדֹנֶיךָ הִנֵּה אֱלִיהוּ:  
 וַיֹּאמֶר מָה חָטָאתִי כִּי אָתָּה נִתַּן אֶת-עַבְדְּךָ  
 בְּיַד אַחָאב לְהָרְגֵנִי: כִּי אֵין מִמְלָכָה אֲשֶׁר לֹא  
 שָׁלַח שְׂמָה לְבַקֵּשׁ וְאָתָּה אָמַר אָמַר לְאֲדֹנֶיךָ  
 הִנֵּה אֱלִיהוּ: וְהָיָה אֲנִי אֵלָךְ מֵאָתָּה וְרוּחַ יְהוָה

<sup>(a)</sup> Elijah.

<sup>(b)</sup> Impera. from הֵלַךְ.

<sup>(c)</sup> Ahab.

<sup>(d)</sup> Obadiah.

<sup>(e)</sup> Jezebel.

<sup>(a)</sup> וַיִּשָּׂא אֶתְךָ וְהָרַג אֶחָאֵב אֶת-עַבְדְּךָ: הֲלֹא  
 דִּבְרוּ לְאֹדְנִי אֶת-אֲשֶׁר עָשָׂה עַבְדְּךָ בְּהָרַג אֶיִזְבֵּל  
 אֶת-נָבִיאֵי יְהוָה וְאֶסְתִּיר מֵאֵה אֲנָשִׁים מִנְּבִיאֵי  
 יְהוָה: וַיֹּאמֶר אֵלֶיָּהוּ <sup>(b)</sup> חַי יְהוָה אֲשֶׁר עָמַדְתִּי  
 לְפָנָיו בִּי הַיּוֹם אֵלֶיךָ אֱלֹהִי:

<sup>a)</sup> Imperf. of נָשָׂא.

<sup>(b)</sup> בִּי . . . חַי = 'as the Lord liveth (I swear) that . . .'

## CHAPTER XXIII.

## ACCENTS AND PAUSE FORMS, ETC.

## § 1. The Tone Syllable.

Every<sup>1</sup> independent word in Hebrew has an accent, and the syllable on which it falls is called the tone syllable. More often than not the tone accent is on the last syllable: it may be on the last but one, but not farther back in the word.

The tone syllable can sometimes be determined only by practice, but the following considerations will show in many cases which it is:

- i. A long vowel in a closed syllable must be accented;  
*e.g.* דְּבָרִים.
- ii. A short vowel in an open syllable must be accented;<sup>2</sup>  
*e.g.* מִלֵּים, מִלֵּה.
- iii. The fem. termination הַ־ is accented always in nouns and adjectives;<sup>3</sup> *e.g.* גְּדוּלָּה.
- iv. Pronominal suffixes are accented. In disyllabic suffixes the accent is on the penultimate except in the case of the 3rd and 2nd plur. (יֵיכֶם, יֵהֶם).
- v. Šēgholates are accented on the penultimate: all

<sup>1</sup> Words joined together by Maqqeph have only one main accent between them.

<sup>2</sup> But it is sufficient if the syllable bears the counter-tone, Metheg (on which see below in § 5); *e.g.* אֶחָדֹן. Such a word as הֶחָרֵב is only possible because the ה is virtually doubled.

<sup>3</sup> הַ־, denoting motion towards, is not usually accented,



other nouns on the ultimate; *e.g.* אֶהְיֶה, but מִקְנֶה.

- vi. The accent in verbs is, in general, on the syllable which contains the second root-letter (except after Waw consecutive); *e.g.* קָטַלְתָּ.

### § 2. Accents.

Accents are divided into two classes, disjunctive and conjunctive, the former answering to marks of punctuation in English. There are eighteen disjunctive and seven conjunctive accents; but for practical purposes only the most important of the former come into consideration.

These are

- (1) Šillūq ('end'), marking the last accented syllable in the sentence: <sup>1</sup> sign —.
- (2) 'Athnaḥ ('breathing space'), marking the chief logical break in the sentence: sign —.
- (3) Zāqēph qāṭōn, which may occur as often as required, marking a break less than that of 'Athnaḥ: sign —.

Every verse <sup>2</sup> has Šilluq; and all, except the very shortest, have 'Athnaḥ;

*e.g.* Gen. xl. 9, וַיֹּסֶפֶר שֶׁר־הַמַּשְׁקִים אֶת־חֲלֹמוֹ לְיוֹסֵף, וַיֹּאמֶר לוֹ בְּחֻלּוֹמִי וְהִנֵּה־גֶפֶן לִפְנֵי:

('And the chief of the butlers recounted his dream to Joseph; and he said to him, (It was) in my dream, and lo, a vine before me.')

### § 3. Pause Forms.

'Athnaḥ and Šilluq always, and Zaqeph qāṭon <sup>3</sup> rarely, have the effect of throwing the word, in which they occur, into what is called a 'pause' form; *i.e.* of making its pronunciation slower, by laying special stress upon it.

<sup>1</sup> The last word is followed by the verse-divider (full stop), : , which is called Šōph Pāšūq.

<sup>2</sup> Three books (Psalms, Proverbs, and Job) have a different accentual system.

<sup>3</sup> When a pause form occurs with Zaqeph qāṭon, attention is generally drawn to it by a Massoretic note; *e.g.* Gen. xi. 3, לְאַבְרָם, with the note קָמַץ בּוֹ"ק ('qameç with Zaqeph qāṭon').

Of the various modifications caused by pause, the following are the most important:

- (1) — in the tone syllable becomes  $\text{—}$  as a rule; *e.g.*  
 $\text{קָטַל}$  becomes  $\text{קֹטַל}$ ;  $\text{מַיִם}$  becomes  $\text{מֹיִם}$ .

In Šēgholates which have  $\text{—}$  in the penultimate, it usually becomes  $\text{—}$  in pause; *e.g.*  $\text{דָּרַךְ}$  becomes  $\text{דֹּרַךְ}$  (but  $\text{מָלַךְ}$  is the same in pause).

- (2) Before the suffix  $\text{ה}$ —, in both nouns and verbs, an accented  $\text{—}$ <sup>1</sup> takes the place of the preceding vocal Shēwa; *e.g.*  $\text{דִּבְרָה}$  becomes  $\text{דִּבְרָהֶה}$ ; and  $\text{יִקְטֹלְהָ}$  (yiktōlka, 'he will kill thee') becomes  $\text{יִקְטֹלְהֶה}$ .

But in prepositions, etc., with suffixes, the pause form of the 2nd pers. masc. sing. is usually identical with that of the 2nd pers. fem.; *e.g.*  $\text{אֵתְּהָ}$ , pause  $\text{אֵתְּהֶה}$ ;  $\text{לָהּ}$  becomes  $\text{לָהֶה}$ . (But  $\text{מִמֶּה}$ , in pause  $\text{מִמֶּהֶה}$ .)

- (3) In verbal forms, a full vowel that has dropped out reappears and bears the tone;

*e.g.*  $\text{קָטַלְו}$  (=  $\text{קֹטַלְו}$ ) becomes  $\text{קֹטַלְוֹ}$   
 $\text{יִקְטֹלְו}$  „  $\text{יִקְטֹלְוֹ}$   
 $\text{יִשְׁמְעוּ}$  (=  $\text{יִשְׁמְעוּ}$ ) „  $\text{יִשְׁמְעוּ}$

- \* (4) In certain words, the tone is shifted to the penultimate;

*e.g.*  $\text{אֵתְּהָ}$  becomes  $\text{אֶתְּהָ}$ , and  $\text{עֵתְּהָ}$  ('now') becomes  $\text{עֶתְּהָ}$ .  
 $\text{אֲנִכִּי}$  „  $\text{אֶנֶכִּי}$

- \* (5) The displacement of the accent by Waw consecutive no longer takes place.

$\text{וַיִּשְׁבֹּת}$  becomes  $\text{וַיִּשְׁבֹּת}$   
 $\text{וַיִּשְׁבֹּת}$  „  $\text{וַיִּשְׁבֹּת}$

§ 4. Two accented syllables rarely follow each other, unless they are divided by a disjunctive accent. The

<sup>1</sup> *i.e.* the word reverts to its primitive form.

difficulty is usually overcome, either by forcing back the first of the two (a long vowel in a final shut syllable being then shortened), *e.g.* הַשֹּׁמֵר לְהָ; or by using Maqqeph, and dispensing with the first of the two accents; *e.g.* וַיְרִבּוּ-בָהּ (Gen. ix. 7).

§ 5. Metheg, meaning 'bridle,' is not properly an accent; but is a sign which accompanies vowels in some open, unaccented syllables to mark a certain amount of pause or secondary stress on them. It is a sign that the voice must halt and do full justice to the vowel; *e.g.* in אֱלֹהֶיכֶם ('your God') the accent is on the ultimate; but the open '—, two places in front, has in pronunciation a secondary stress, and may be called a counter-tone (cp. in English a word like 'ánti-víviséctioníst).

The sign of Metheg is the same as that of Šilluq (—); but it does not throw a word into a pause form.

Its chief uses are as follows:

- (1) to lay stress on a vowel in an open syllable standing two places<sup>1</sup> from the tone; *e.g.* יַעֲמֹד, הַהָרִים.
- (2) to lay stress on a long vowel separated by vocal Sh'wa from the tone; *e.g.* קָטְלָהּ. Hence it is possible to distinguish אָכְלָה (ā-klah), 'she ate,' from אֹכְלָה (ōk-lah), 'food'; or וַיִּירָאוּ (for וַיִּירָאוּ, from יָרָא), 'and they feared,' from וַיִּרְאוּ (from רָאָה), 'and they saw.'
- (3) to emphasise any vowel before a ḥateph vowel; *e.g.* בָּאֲשֶׁר, צִעֲקִים.

\* *Remark.*

Metheg is found wherever a prefix comes before the sacred name יְהוָה, *e.g.* לַיהוָה;<sup>2</sup> and in all parts of הַיָּה

<sup>1</sup> Or if this syllable is closed, on any vowel in an open syllable farther from the tone; *e.g.* הָאֲרִבָּעִים.

<sup>2</sup> It will be remembered that this is pronounced לֹאדְנִי (for לֹאֲדְנִי), see Chap. X. § 3. (a).



(‘to be’) and הָיָה (‘to live’), in which the first ה or ח has quiescent Sh<sup>wa</sup>; e.g. יִהְיֶה, ‘he will be.’

§ 6. Note on the Massoretic terms Q<sup>re</sup> and K<sup>thiv</sup>.

The Massoretes, in their marginal notes, frequently give alternative readings, which they mark as קָרָי (‘to be read’), preferring them to the כְּתִיב, i.e. what is ‘written’ in the text. In such cases they attach the vowels, which belong to the קָרָי, to the consonants written in the text, just as they point the sacred name יהוה with the vowels of אֱלֹהֵינוּ, or occasionally with those of אֱלֹהִים (יְהוָה). Another similar ‘Q<sup>re</sup> perpetuum’ (i.e. constant Q<sup>re</sup>, which needs no marginal note) is ‘Jerusalem,’ which appears in the text as יְרוּשָׁלַם; here the K<sup>thiv</sup> is יְרוּשָׁלַם, but the Q<sup>re</sup> is יְרוּשָׁלַיִם. For an example of a Q<sup>re</sup> given in the margin, cp. Gen. xxxiv. 3, where we have הַנֶּעֱרָ, with the note קרי הַנֶּעֱרָה (i.e. הַנֶּעֱרָה is to be read, and not הַנֶּעֱרָ, which is the K<sup>thiv</sup>).

\* § 7. Rāphē (רָפָה, ‘weak’) is a horizontal line placed over a letter to call attention to the omission of a Dagesh or Mappiq.

EXERCISE.

1. Read through the Hebrew extract given after the last chapter (p. 113), marking Metheg, Athnah, and Šilluq, and put down any words that change their forms in pause.

2. Give the pause forms of—

יְדָה—בָּה—אַתָּה—אֲנִי—לִפְנֵי—פָּסַף—קָטְלָה  
קָטְלָנוּ—קָטְלוּ—קָטְלוּ—יִבְרֹחוּ—וַיִּלָּךְ

## NOTES ON GENESIS XL.-XLIV.

The beginner is advised at this point to read some chapters of the Hebrew Bible, in order to familiarise himself, not only with what he has already learnt, but also with the chief forms of the weak verbs, before he proceeds to commit these to memory. He should carefully parse every verb, with the aid of the Grammar and Dictionary.

He should carefully note the following points :

A. In פ"י verbs, when the נ has quiescent Sh<sup>e</sup>wa, it is assimilated to the following consonant; *e.g.* נָפַל; Impf. (יִנְפַּל =) יִפֹּל (with Dagesh forte).

B. In פ"י verbs, the Impf. has usually two Çeres; *e.g.* יִשֵּׁב; Impf. יִשְׁבּ. The Infin. Constr. with ל is לְשַׁבֵּת (לְשַׁבֵּת), a Ş<sup>e</sup>gholate noun.

C. In ל"ה verbs :

- (1) the ה disappears before vowel affirmatives; *e.g.* גָּלָה, 3rd pers. plur. גָּלִי.
- (2) the Impfs. of all voices end in ה־; *e.g.* Impf. Qal יִגְלֶה.
- (3) in the 2nd and 1st pers. of the Perfects, the ה־ becomes י; *e.g.* 2nd masc. sing. Perf. Qal גָּלִיתִי.

D. In ע"ו verbs, if we take קוּם (Inf. Constr.) as a type, the Impf. Qal is יִקוּם, which with Waw consec. appears as וַיִּקְוּם (way-yāqōm). (These verbs are given in dictionaries under the form of the Infin. Constr.)

Hiph'il Perf. הִקְוִים, Impf. יִקְוִים (long vowel in penultimate). (Akin to these verbs are the ע"י verbs.)

E. In פ"גuttural verbs, the guttural usually takes a compound Sh<sup>e</sup>wa in place of a quiescent; and the previous

<sup>1</sup> For the meaning of פ"י verbs, etc., see above, Chap. XV. B. § 2, Rem. 1.

vowel is assimilated to the vowel in the compound Sh<sup>e</sup>wa; e.g. עָמַד, Impf. Qal יַעֲמִיד.

*F.* The direct object to the verb, if a pronoun, is usually attached to it as a suffix; e.g. יִקְטֹלֶיךָ, 'they will kill thee.'

In order to help the beginner, grammatical notes on Gen. xl.-xliv. are appended.

(*N.B.*—(*G*) attached to the number of a chapter denotes that the reference is to a chapter in this Grammar.)

### Chap. XL.

1. מִשְׁקָה. Constr. of מִשְׁקָה, Hiph. Part. (plur. מִשְׁקִים, ver. 2).
2. סְרִיסֵיו, 'his eunuchs'; here the ׀ is 'fixed,' i.e. not thinned to vocal Sh<sup>e</sup>wa: contrast the construct in ver. 7.
3. וַיָּתֵן. From נָתַן (see Paradigm of פ"נ verbs).  
מְקוֹם. Construct: the following relative clause stands for the Absolute.
4. וַיְהִי. 3rd plur. of יָהִי.
6. וַיָּבֵא. Impf. Qal of בָּוֵא.  
וַיִּרְאָה = וַיִּרְאֵה. In ל"ה verbs the ה- of the Impf. is cut off after Waw consec.
10. הוּא. (K<sup>e</sup>thiv הוּא, Q<sup>e</sup>re הִיא) is usually of common gender in the Pentateuch.  
כְּפָרַחַת. Fem. Part. Qal פָּרַח (with prep. ב).  
עָלָתָה. 3rd fem. sing. Perf. Qal עָלָה (note the ת). Transl. 'its-blossom went-up').
11. וַאֲקָה. Impf. Qal of לָקַח, which in this tense behaves as if it were נָקַח (see note *A* above).  
וַאֲתָן. See note on ver. 3.
13. וַהֲשִׁיבָהּ = וַהֲשִׁיב (see note *D* above), with pronoun suffix (see note *F*).  
הָיִיתָ. See note *C*. (3) above.



- מִשְׁקָהוּ. Nouns and participles in ה־ take ה־ for 3rd masc. sing. suffix.
14. זָכַרְתִּי. *i.e.* זָכַרְתָּ—נִי (1st pers. sing. pronoun suffix).
- וְהוֹצֵאתִנִּי. In the Hiph. of פִּי verbs, the י appears as ה.
15. שָׁמוּ. From שִׁים (see Paradigm of עִי and עִי verbs).
17. מַעֲשֶׂה. Constr. of מַעֲשֶׂה (noun from עָשָׂה).
18. וַיַּעֲנֶה. 'Apocopated' (*i.e.* shortened) form of וַיַּעֲנֶה. See note on ver. 6 above, and note E.
20. הִלָּרְתָּ. Anomalous Hoph'al Infin. Constr. of יָלַד. Note that it takes an Accus. though it is Passive.
- וַיַּעַשׂ. Cp. וַיַּעַן in ver. 18.
- תָּוֹךְ. Constr. of תָּוֹךְ.
21. וַיָּשֵׁב. *i.e.* וַיָּשֵׁב with Waw consec. See note D.
23. וַיִּשְׁכַּחְהוּ. Note that (1) the Impf. Qal of שָׁכַח is וַיִּשְׁכַּח, not וַיִּשְׁכַּח; so with all ל" guttural verbs: (2) the pronoun suffix causes the preceding ה to be lengthened to ה־.

## Chap. XLI.

2. עֲלֵה. Fem. plur. of עָלָה (Partic. Qal).
- וַתִּרְעִינָה. From רָעָה: see Paradigm of ל"ה verbs.
4. וַתֹּאבְלֶנָּה. Impf. Qal of אָבַל. Cp. יֹאמֵר, 'he will say.'
5. וַיִּשָּׁן. Pause form of שָׁן—.
- וַיִּשְׁנֶה. Fem. of שָׁן.
6. וַיִּשְׁנֶה. Constr. fem. plur. Passive Partic. Qal.
7. וַתִּבְלַעְנָה. See note (1) on xl. 23.
9. חֲטָאִי. From חָטָא (note plural of 2nd declension form).

11. וַיִּחַלְמָה. Note Cohortative used with Waw consec. in the 1st person.  
וְהוּא. ו is frequently pointed with  $\text{ֿ}$ , when a disjunctive accent falls on the next syllable.
12. וַיִּפְתָּר-לָנוּ. The ultimate syllable of the verb is shortened, because it is joined to the next word by Maqqeph, and therefore has no accent.
13. הַשִּׁיב. See note D. This is the so-called 'Impersonal' use of the 3rd person (cp. French 'on'); *i.e.* the subject is indefinite.
14. וַיִּרְצוּ-הוּא. *i.e.* וַיִּרְצוּ-הוּא. See note D.  
וַיִּגְלַח = וַיִּגְלַח ( $\text{ֿ}$  and furtive Pathah contract into  $\text{ֿ}$  in  $\text{ל}$  guttural verbs, except in the Part. and Inf.).
18. Cp. ver. 2.
19. לָרַע. Prep. ל with  $\text{ֿ}$ . See note on ל in ver. 11.
21. וַתְּבַאֲנָה. See xl. 6.  
קָרְבָּן. Rare form of קָרְבָּן.  
נֹדַע. In the Niph. of פִּי verbs (as in all parts where the י follows a preformative), the י appears as ו. Cp. Hiph. in xl. 14.  
מִרְאֵה. From מִרְאָה (√ רָאָה).
22. וַאֲרָא. 'Apocopated' for וַאֲרָאָה.
24. וַאֲמַר. וַאֲמַר in the 1st pers. sing. gives אֲמַר (with only one א). In the 1st pers. with Waw consec. the accent is not drawn back on to the penultimate (hence Metheg); hence the  $\text{ֿ}$  remains and does not become  $\text{ֿ}$  (contrast וַיֹּאמֶר).
- מִגִּיד. See note A.
26. הַפְּרֹת. We should probably read הַפְּרֹת.
28. הִרְאָה. Hiph.  $\text{ֿ}$  due to ר.
29. בָּאוֹת. Fem. Partic. בּוֹא.

30. וְקָמִי. Perf. Qal קום. Note that the Partic. and Perf. are the same in form.
31. וַיִּדְרַע. See notes on vv. 21 and 14.
32. הַשָּׁנוֹת. The Infin. Constr. of all voices of ל"ה verbs ends in וֹת—.
- נָכוֹן. Part. Niph. of פָּנָה.
- מִמֶּהָ. Note that, though the guttural refuses Dagesh forte, the previous  $\text{—}$  is *not* lengthened to  $\text{—}$  before ה, ח, or ע; it is before א and ר (cp. rules for the article).
33. יִרְאֶה. Apocopated for יִרְאֶה (see note on ver. 22). The Jussive is usually apocopated.
- נָכוֹן. Cp. נָכוֹן in ver. 32.
- וַיִּשִׁיתָהּ. Hiph. of שָׁיַת (see Paradigm of ע"ו and ע"י verbs), with suffix הָ. Note that when the verb ends in a consonant, the pronoun suffix takes a helping vowel; this is  $\text{—}$  or  $\text{—}$  in the Perfect (see xl. 14);  $\text{—}$  in the Impf.
34. יַעֲשֶׂה. Jussive, yet not apocopated; this is rare.
36. תַּהֲיִינָה. See note on ver. 2.
38. כָּנָה. For the  $\text{—}$ , see notes on vv. 19 and 11.
- הוֹדִיעַ. See xl. 14.
40. פִּיהַ. From פָּה (see Chap. XXXIII. (G)).
- יִשֶּׁק. See note A.
41. רָאָה. Impera. Qal.
42. וַיִּסֶּר. For וַיִּסֶּר, cp. xl. 21.
- וַיָּשֶׁם. Qal; see Paradigm of ע"ו and ע"י verbs.
43. וַנִּתֵּן. See Chap. XX. § 3. (d) (G).
45. וַיֵּצֵא. See note B.
46. שָׁנָה. Numerals over twenty take the noun in the singular (lit. 'thirty times a year').
47. וַתַּעַשׂ. Cp. xl. 20.
49. הִרְבָּה. See Chap. XX. § 3. (c) (G).



50. יָלַד. Anomalous pause form (Massoretic note = 'Lamedh with Qameç'). Note the sing. before a plur. subject. The verb, when it comes first, is frequently put in the 3rd masc. sing., though the subject be fem. or plur. (see Appendix A).
51. נִשְׁנִי. Anomalous for נִשְׁנִי, *i.e.* נִשְׁנֵה-נִי; cp. הִפְרִנִּי, ver. 52.
53. הָיָה = 'there was.'
54. וַתְּחַלְּצִינָה. Hiph. of חָלַל (see Paradigm of ע"ע verbs).  
לָחֶם. Pause for לָחֶם.
55. לָבוֹ. Imperat. The Impf. is יִלְבֹּד.

## Chap. XLII.

1. וַיֵּרָא. See xl. 6. (Cp. xli. 22.)
2. יָרְדוּ. Plur. of יָרַד (Impera.). See note B.  
נָמוּת. See note D.
3. אֲחֵי.  
4. אֲחֵי. See Chap. XXXIII. (G).  
אֲחֵיו
6. וַיִּשְׁתַּחֲוּוּ. From שָׁחָה; see Chap. XXVI. Rem. 6 (G).
7. וַיִּכְיֶרֶם. See note A, and last note on xli. 33.
9. לָהֶם = 'about them.'
11. בָּלָנוּ. From בָּל (verbal root בָּלַל).
13. אֲבִינוּ. See Chap. XXXIII. (G).
14. הוּא = εἶναι.
15. אִם in oaths is equivalent to a negative, 'ye shall *not* . . .' See Appendix B (G), where חִי is also explained.
16. וַיִּקַּח. See on xl. 11.  
כִּי (or לֹא) in oaths is equivalent to a strong affirmative.
19. בְּתִיכֶם. See Chap. XXXIII. (G).

21. **אִישׁ אֶל אָחִיו**. Lit. 'each to his brother'; *i.e.* to one another.  
**צָרָת**. Note that the  $\text{צָ}$  is fixed because the root is **צָרָר** and the noun (**צָרָה** = **צָרָה**); and a  $\text{צָ}$  which is due to compensation is usually fixed.
23. **הַמְּלִיץ**. Hiph. Partic. **לִיץ** or **לִיץ**.
24. **וַיֹּסֶב**. Impf. Qal **סָבַב**.  
**וַיִּבְדֵּךְ**. Apocopated from **וַיִּבְכֶּה**.  
**וַיָּשָׁב**. See note *D*.
25. **וַיִּצֹר**. Apocopated for **וַיִּצְוֶה**.  
**וַיִּמְלֵאוּ**. Note that **מֵ**, **נֵ**, and **לֵ** often omit Dagesh forte, as **יֵ** does. Cp. **בְּהִתְחַנְּנוּ** in ver. 21.  
**לִתֵּת**. Infin. Constr. of **נָתַן** (= **לִתְּנֵת**).  
**וַיַּעַשׂ**. Impersonal; see on xli. 13.
26. **וַיִּשְׁאוּ**. Dagesh forte is not written in a sibilant with vocal Sh<sup>e</sup>wa, when a guttural follows.
27. **בְּפִי**. See Chap. XXXIII. (*G*).
28. **הוֹשֵׁב**. Hoph'al of **שָׁוַב**. Cp. Hiph'il (note *D*).
29. **אֶרְצָה**. *i.e.* the Construct with the locative **הַ** (which is unaccented).  
**הַקָּרָה**. Partic. Qal **קָרָה**.
33. **אֶדַע**. See note *B*, and note on xli. 14.  
**הַנִּיחוּ**. Special form of Hiph. of **נָחַ**; see dictionary.  
**קָחוּ**. Imperat. (Impf. is **יִקְחוּ**).
35. **מְרִיקִים**. Partic. Hiph. **רִיק**. Cp. note on ver. 23.  
**אִישׁ** = 'each'; note its position.
36. **תִּקְחוּ**. Pause form.  
**כָּלֵךְ** = **כָּלֵךְ** (**πάντα ταῦτα**).
37. **תִּמִּית**. See note *D*.  
**אֶבְיֹאֲנוּ**. **נִי** (like **הוּא**) = 'him,' with Impf.  
**תִּנָּה**. Cohortative Impera. (Impf. is **יִתֵּן**).

38. מֵת. Note stative form of ע"ו verb.  
לָבְדוּ. ✓ בָּדַד.

## Chap. XLIII.

3. הָעֵד. Hiph. Inf. Absol. of עוֹד.
6. לָמָּה with accent on ultimate and therefore no Dagesh in the מ; so found before gutturals, to emphasise the ultimate.
- הִרְעַתָּם. See Paradigm of ע"ע verbs.
7. יָדַע. Note use of Impf.; 'were we to know?'
9. תִּבְקְשׁוּנִי. ק usually does not take Dagesh forte (here the line over it is Raphe (see Chap. XXIII. § 7 (G)). Cp. notes on xlii. 25 and 26.
- הִבִּיאֲתִיו. Note the — before 2nd and 1st pers. Perf. Hiph. of ע"ו verbs. ו — (= הוּא) = 'him' with Perfects.
- וְהִצַּגְתִּיו. ✓ יָצַג. Verbs beginning with י"צ are often conjugated like פ"ץ verbs in the Hiph.
10. הִתְמַמְּהֶנּוּ from מָהָה ("ל guttural verb, because final ה is not quiescent). Note reduplication of מ in Hithpa'el, marked by calling the form a *Hithpalpel*.
- כִּי (the second) = 'surely.'
- וְהָ. Note this idiomatic use of וְהָ indeclinable before definitions of time ('this twenty years,' etc.).
12. הַמּוֹשֵׁב. Anomalous for הַמּוֹשֵׁב (Hoph'al Partic.). Massoretic note = 'the Shin with Pathah.'
14. שָׂדֵי. Traditional derivation is — שׁ with Dagesh forte = אָשַׁר, and יָי, 'sufficiency'; i.e. 'Almighty.' This is unlikely; perhaps the root is שָׂדַד, and the word = 'destroyer,' 'waster.'
- אַחֵר. Perhaps read אַחֵר.
- שָׁכַלְתִּי. Note pause form of שָׁכַלְתִּי.
15. וַיִּקְחוּ. See note on ver. 9.



16. וַיִּטְבַּח. The only case of a ל" guttural verb with an Impf. or Impera. in '—.
18. לָקַחַת. פ" verbs mostly take a Š'gholate Infin. Constr., dropping the נ; e.g. בָּגַשׁ, Inf. Constr. (ל)גָּשַׁת. So לָקַח makes Inf. Constr. קַחַת.
19. פָּתַח is used prepositionally; see Chap. XIII. § 3. (g) (G).
22. שָׁם. √ שִׁים.
26. וַיִּשְׁתַּחֲוֶי. See xlii. 6.
28. וַיִּקְרֹד. Impf. Qal קָרַד (not common form in ע"ע verbs).
29. אָמוּ. From אָם (√ אָמַם).
- יִחְקֶה. Anomalous for יִחְקֶה; i.e. יָחַן (חָנַן) with suffix. The ך naturally takes Dagesh forte where possible; hence the preceding vowel must be shortened, being in an unaccented syllable.
32. יוֹכֵלִין. יוֹכֵל is the form used as Impf. of יָכַל (perhaps a Hoph'al form). Note the ם—, usually only found for ם— in emphatic utterances or a lofty style.
33. וַיִּתְמָהוּ. From תָּמָה. Notice it is not תָּמָה with quiescent ה—; i.e. it is a ל" guttural verb, not a ל" verb; and does not drop the ה before ם—.
- רָעָהוּ. From רָעָה. For the form, see note on xl. 13; and for the phrase, see xlii. 21.
34. וַתִּרְבֶּה. Apocopated form of וַתִּרְבֶּה.

### Chap. XLIV.

1. שָׂאת. Inf. Constr. = שָׂאת; see note on xliii. 18.
3. אֹר. Perf. Qal (stative). Note the two circumstantial clauses, beginning with ו and the subject; see Appendix D. This construction emphasises the simultaneity of the two clauses,

4. Again we have two clauses almost simultaneous ;  
 'they had just gone out . . .'  
 לֹא הִרְחִיקוּ, is another circumstantial clause (without the Copula), used adverbially.
5. יִשְׁתָּה. Frequentative Impf.  
 הִרְעַתָּם. See xliii. 6.
6. וַיִּשְׁגֹּם. Hiph. with suffix.
7. יִדְבֹּר. Impf. gives tone of politeness.
8. הִשְׁיבֵנוּ. See note on xliii. 9.
9. וַיָּמָת. Notice ו introducing the apodosis. (For וַיָּמָת, see on xli. 11.)
10. עָבַד. Pause form.
12. הִחֵל. √ חָלַל; notice the two circumstantial clauses without the copula (cp. לֹא הִרְחִיקוּ in ver. 4); transl. 'beginning at the eldest . . .'
13. שָׁמַלְתָּם. שִׁמְלָה for יָהֵם, as often in plurals in וְהָיָה—.
16. נִצְטַדֵּק. √ צָדַק (see Chap. XV. B. § 3. (b) (G)).  
 Notice נִצְטַדֵּק for נִצְטַדֵּק.
18. יָחַר. Apocopated form of יָחַרָה.
22. וַיָּעֻזֵּב. Notice this way of putting a conditional sentence: 'but if he leaves his father, then he will die.'
23. תִּסְפֹּן. Hiph. יָסַף.
26. לִרְדֹּת. See note B. This S<sup>e</sup>gholate form of Infin. Constr. is practically confined to פִּי and פִּי verbs.
27. אֲשַׁתִּי. See Chap. XXXIII. (G).
28. טָרַף. Note the Inf. Absol. *Qal* to add emphasis to a Pu'al.
29. וַקָּרָה. קָרָה drops its ultimate syllable before a pronoun suffix, and adds הוּא (him').
31. וְהָיָה = 'then it will happen.'
33. יַעֲלֵ. Apocopated form (Jussive).

## CHAPTER XXIV.

## PE NUN VERBS.

(See Paradigm C.)

*e.g.* נָגַשׁ, 'draw near'; נָפַל, 'fall.'

§ 1. We have already seen instances of the dropping out of נ after a full vowel, where its Sh<sup>e</sup>wa is quiescent: *e.g.* מִן-שָׁם becoming מִשָּׁם, etc.

Similarly in פ"נ verbs, when a preformative is added to the root and the נ does not carry a full vowel, the latter is assimilated to the second root-letter;

*e.g.* Impf. Qal יִנְגַּשׁ becomes יִגַּשׁ.<sup>1</sup>

Perf. Niph. נִנְגַּשׁ „ נָגַשׁ; but Impf. יִנְגַּשׁ, because the נ here carries a full vowel.

Perf. Hiph. הִנְגִּישׁ; Impf. יִגִּישׁ; Jussive, יִגַּשׁ.

Perf. Hoph. הִנְשָׁא (always —הִ, not —הָ, in these verbs).

§ 2. In the Imperative Qal, Stative verbs and others which take — in the Imperfect drop the נ; *e.g.* נָגַשׁ becomes גַּשׁ. But verbs which take '— in the Impf. usually retain the נ; *e.g.* נָפַל.

§ 3. In the Infinitive Construct Qal those verbs drop the —נ which do so in the Imperative; they then add ת— to the stem; *e.g.* נָגַשׁ gives גִּשְׁתָּ, and this behaves like the S<sup>e</sup>gholates (*e.g.* צָדַק), becoming גִּשְׁתָּ.

<sup>1</sup> This assimilation is almost invariable except before ה; *e.g.* יִנְהִי, 'he will drive.'



ל (to) before this Šēgholate Infin. is always pointed with — (the accent being on the penultimate of the Infin.); e.g. לִגְשֹׁת, 'to draw nigh.' (But לִגְשֹׁתִי, 'for my drawing nigh.')

Verbs which have — in the Imperf. make the Infin. Constr. in the ordinary way; e.g. לִנְפֹל, 'to fall.' Note that נ is retained.

§ 4. Two verbs call for special mention, לָקַח, 'take,' and נָתַן, 'give.'

(a) לָקַח in the Impf., Impera., and Infin. Constr. Qal, and in the Impf. Hoph'al, is treated as if it were לָקַח; e.g. Impf. Qal יִקַּח; Impera. קַח; Infin. Constr. לִקְחֹת, where the two pathaḥs are due to the guttural ח (cp. נָעַר). 'My taking' is יִקַּח. Impf. Hoph. יִקַּח.

(b) נָתַן assimilates its final ן, where it is pointed with quiescent Sh'wa; e.g. נָתַתָּ becomes נָתַתָּ.

In the Impf. and Impera. Qal it takes — in the final syllable; יִתֵּן,<sup>1</sup> 'he will give.' Impera. תֵּן.

The Infin. Constr. תִּתֵּן becomes תִּתֵּן = תִּתֵּן; with Suff. תִּתֵּן, etc. 'To give' is תִּתֵּן.

NOTE.—נָשָׂא, Infin. Constr. שָׂאת becomes שָׂאת, but with ל, לְשָׂאת.<sup>2</sup>

#### VOCABULARY.

|  |  |
|--|--|
| נָתַן, to give, set, put; permit (with Accus. and Infin.). | נָבַט (Hiph.), to gaze on, with Accus.; to show regard to, with אֶל. |
| נִגַּשׁ, to draw near.                                     | נִשָּׁג (Hiph.), to overtake.  |
| נָגַף, to smite.   | נָצַל (Hiph.), to deliver.   |
| נָשָׂא, to lift up. Impf. יִשָּׂא.                         | נָגַד (Hiph.), to tell, announce.                                    |
| לְנָשָׂא, to forgive.                                      | פָּשַׁע (m.), transgression (i).                                     |
|  | שְׁאוֹל (m.), Sheol, the grave.                                      |

<sup>1</sup> 3rd and 2nd p. fem. plur. תִּתְּנָה.

<sup>2</sup> After ב (and כ), בְּשָׂאת.

## EXERCISE.

## A. 1. Translate into English :

(1) אֶל תַּגִּידוּ אֶת־הַדָּבָר לְאֹיְבָי: (2) תָּן אֶת־יָדְךָ לְגִשְׁתִּי אֲלֵיהֶם: (3) יִרְאוּ וְדָפוּ מִקֶּחַת אֶת־כֶּסֶף: (4) וְאִשְׁיג אֹתוֹ וְאֶגֶשׁ וְאֶתֶּן־לוֹ אֶת־הַכֶּסֶף: (5) וַיֵּשֶׂא לָהֶם אֶת־פְּשָׁעָם וַיַּצֵּל אֹתָם: (6) הֲלֹא הִגַּד לְאָדָמִי אֶת־אֲשֶׁר עָשָׂה עִבְדְּךָ וַיִּגַּף אֹתָם: (7) וַיְהִי כִּתְתִי לוֹ אֶת־הַכֶּסֶף וַיֹּאמֶר קָחָה־נָּא מִמֶּנִּי אֶת־הַפֶּסֶם הַזֶּה: (8) וַיֵּבֶט אֵלָיו <sup>1</sup> וַיֹּאמֶר הֲאֵתָה אִמָּר בְּלִבְבְּךָ לְשֹׂאת אֶת־יָדְךָ עָלַי: (9) וַיִּקַּח אֶל־בֵּית הַמֶּלֶךְ וַיִּתְּנוּ אֹתוֹ עַל־הַבַּיִת: (10) וַיֹּאמֶר לוֹ הֲאִין אִשָּׁה בְּנֹת עַמִּי כִּי אֵתָה הַלֵּךְ לִקְחַת אִשָּׁה מִפְּלִשְׁתִּים:

<sup>1</sup> Pause form of וַיֹּאמֶר.

## 2. Translate into Hebrew :

- (1) Deliver me. I will deliver thee from the hand of thine enemy. Thou shalt be delivered.  
 (2) Give ye glory to the Lord. (3) I will not give you that which is mine. (4) And it came to pass, when I gave the book to him, that he took it from me, without (use אֵין) hearing my words. (5) Draw ye nigh, that I may tell you that which happened in my days. (6) They went down to the grave, for their transgression overtook them. (7) They were afraid to draw nigh and to look upon him. (8) And he said to him, 'Pray give me thy son as (ל) a servant.' And he said, 'Far be it from me to give him to thee. (9) And he showed regard unto us, and was gracious unto us (= lifted up our faces).

(10) And he fell to the ground before him and said, 'Where are thine enemies, my Lord the king? Did they not purpose (say in their heart) to smite thee? and lo! they are not (use אֵין).'

## EXERCISE.

\* B. 1. Translate into English:

(1) נָשְׂיוּ הַטּוֹ אֶת-לִבּוֹ אַחֲרֵי אֱלֹהִים אֲחֵרִים:  
 (2) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֵּגֶד לוֹ לֵאמֹר  
 הִנֵּה יִלְדָּה בָנִים אִשְׁתִּי אַחִידָה: (3) חָלִילָה לִּי  
 מִיְהוָה מִתַּתִּי אֶת-גְּחֹלֶת אֲבוֹתַי לָךְ: (4) וְהוּא  
 הָיָה רֹעָה אֶת-צֹאן חֲתָנִי וַיִּנְהֶג אֶת-הַצֹּאן אַחֲרֵי  
 הַמִּדְבָּר: (5) שֶׁל נֶעְלִידָה מֵעַל רִגְלֶיהָ כִּי הַמָּקוֹם  
 אֲשֶׁר אַתָּה עֹמֵד עָלָיו אֲדַמַּת קֹדֶשׁ הוּא: (6) וַיֹּד  
 אֶת-הַפִּיִּם וַיִּחְצֹו הִנֵּה וְהִנֵּה וַיַּעֲבֹר: (7) מִי יִתֵּן  
 מוֹתָנִי בַּמִּדְבָּר בִּיד יְהוָה אוֹ בְּאֶרֶץ מִצְרַיִם  
 בְּשִׁבְתָּנִי שָׁם: (8) וַיֵּצֵא לְקִרְאָת חֲתָנִי וַיִּשְׁתַּחֲוֶהוּ  
 וַיִּשְׁק-לוֹ וַיִּשְׁאַלּוּ אִישׁ לְרֵעֵהוּ לְשָׁלוֹם: (9) וַתֵּרָא  
 הָאִתּוֹן אֶת-מִלְאָדָּה יְהוָה נָצַב בַּדֶּרֶךְ וַתֵּשֶׁת מִן-  
 הַדֶּרֶךְ וַיֹּד הָאִישׁ אֶת-הָאִתּוֹן לְהַטּוֹתָהּ הַדֶּרֶךְ:  
 (10) הִמְלִיט עַל-נַפְשָׁהּ אֶל-תַּבַּט אַחֲרֶיהָ וְאֵל  
 תַּעֲמֹד:

2. Translate into Hebrew:

- (1) O that this people (were) in my hand! (2) And he wept, and thus he said in his going, 'My son, my son, would that I had died instead of thee!'  
 (3) And they smote each his neighbour, and their enemies fled. (4) And he said, 'Take (fem.), I prithee, a little water that I may drink';

<sup>1</sup> Note this way of expressing 'O that . . .', following by an Accusative of the noun or Inf. Constr., rarely by a Perf. or Impf.



and she went to take it. (5) And he said to his father, 'My head! my head!' And he said to the lad, 'Bear him (נשׂוֹן) to his mother.' (6) And he said to one of the young men, 'Go near, fall upon him'; and he smote him, and he died. (7) And he caused (it) to touch on my mouth, and he said, 'Lo, this hath touched on thy lips, and thine iniquity shall depart. (8) And he planted a tree there, and he called on the name of the Lord. (9) Let there be taken (Pu'al) now a little water, and wash your feet. (10) My giving her to thee is better than my giving her to another man. (11) And he asked of (at) the Lord, saying, 'If I pursue after him, shall I overtake him?' And he said to him, 'Pursue, for thou shalt verily overtake, and shalt verily deliver.' (12) Is it (too) little thy taking my husband, and wilt thou take also the things of my son? (13) And she vowed a vow and said, 'O Lord, if thou wilt indeed look on the affliction of Thine handmaid and wilt give unto me a son, then I will give him unto Thee all the days of his life.'

## CHAPTER XXV.

## פ"י VERBS.

(See Paradigm I.)

## A. Verbs originally פ"י.

§ 1. The majority of פ"י verbs in Hebrew began originally with a —ו, which, however, is very rarely found except in those voices which take preformatives. The ו when initial, is retained; *i.e.* in the Qal, Pi'el, and Pu'al.

§ 2. Those which originally began with ו are divided into two classes according to the way in which the Imperfect Qal is formed.

(a) Verbs which have in the Impf. wholly rejected the initial Waw: they have in the penultimate an unchangeable Çere; and in the ultimate a changeable Çere, or, before a final guttural, Pathah;

*e.g.* יֵשֵׁב, יֹשֵׁב, 3rd fem. pl. יִשְׁבְּנָה; Impera. שֵׁב  
יֵדַע, יֹדַע, „ יִדְעֶנָּה; „ יַדַּע

The commonest of these are:

יֵשֵׁב, to sit, dwell.

יֵדַע, to know.

יֵרֵד, to go down.

יֵצֵא, to go out.

יֵלֵד, to beget, bear.

הָלַךְ, 'to go,' is treated as one of these verbs except in the Perf. and Inf. Absol. Qal, and in the Hithpa'el.

(b) Verbs which in the Impf. change ו to וי; these are mostly stative verbs, and the Impf. is formed just like the Impf. of strong stative verbs;

*e.g.* יִרְשׁ, יִירְשׁ; Impera. רִשׁ (the second י of the Impf. being vocalic).

יִירָא, יִירָא (long vowel necessary before quiescent א—).

The commonest of these are :

יִרְשׁ, to inherit, possess.      יָעֵף, to be weary.  
יִירָא, to fear.      יָשָׁן, to fall asleep.  
יַעֲצֹ, to take counsel.

§ 3. Outside the Impf. and Impera. Qal, these two classes coalesce. The Infin. Construct Qal has the form of a Šgholate noun, as in פִּי"ן verbs: the initial י is dropped, and the fem. suffix ת— is added;

*e.g.* שָׁבַת (= שְׁבַת), יָשָׁב  
רָשַׁת (= רְשַׁת), יָרַשׁ  
דָּעַת (= דְּעַת), יָדַע

ל with the Infin. takes ׀ (cf. Chap. XXIV. § 3); *e.g.* לְשָׁבַת, 'to dwell.' But לְשִׁבְתִּי, 'for my dwelling.'

*Remarks.*

1. The Infin. Constr. of יָצָא. יִצְאָת contracts to יִצָּאת (with suff. יִצְאָתִי, etc.).

2. The Infin. Constr. of הָלַךְ. הִלְךְ is rare, and לָכַת (לְ) is much more common. With suff. לְכָתִי (not לְכָתִי).

3. יָכַל, 'be able,' is irregular. The only Impf. used is יִוָּכַל, which is a Hoph'al in form. Infin. Constr. יִכָּלֵת.

\* 4. The Infin. Constr. of יָרָא is occas. יִרָא, but more often יִרְאָה (see Chap. XX. § 1, Remark).

§ 4. Niph'al, Hiph'il, Hoph'al. These voices show the original ו after the verbal preformatives:

*Niph'al.* The original נִוָּשֵׁב<sup>1</sup> appears as נוֹשֵׁב (from יוֹשֵׁב).

<sup>1</sup> It will be remembered that the first vowel of the Niph'al, as of the Pi'el and Hiph'il, was originally ă, which has been thinned down to ĭ: so נִקְטַל is more original than נִקְטַל. For ו— becoming ו—, cp. סוֹסוּ = סוֹסוּ (סוֹסוּהוּ).



The Impf., Impera., and Infin. Constr. all have the י as a consonant with Dagesh forte ;

*e.g.* יֹשֵׁב

הַיֹּשֵׁב

הַיֹּשֵׁב

*Hiph'il.* The original הַיֹּשֵׁב (הַיֹּשֵׁב) appears as הוֹשִׁיב.  
Impf. יוֹשִׁיב.

*Hoph'al.* הַיֹּשֵׁב appears as הוֹשֵׁב, etc.

§ 5. It should be noticed that in the Impf. Qal and Hiph. of these verbs, the penultimate has a long vowel and is open ; therefore after Waw consecutive the accent is drawn back on to it, and the last vowel shortened (see Chap. XVIII. § 3. (b)) ;

*e.g.* יֹשֵׁב ; but יוֹשֵׁב

יֹשֵׁב (Jussive Hiph.) ; but יוֹשֵׁב

## B. Verbs originally פ"י.

These verbs are not very numerous : the commonest are יָנַק, to suck ; יָלַל Hiph., to howl ; יָשַׁר, to be right ; יָקָץ, to awake ; and יָטַב, to be good ;<sup>1</sup> also in the Qal, יָבֵשׁ, to be dry.

The Impf. Qal. has long Hīreq and Pathah (as those given above in A. § 2. (b)) ; *e.g.* יִיטַב.

The Inf. Constr. Qal does not suffer elision of the י but is regular.

The Hiph'il preserves the original י ; *e.g.* יְהִינֵק, יָנַק.

### Remark.

הַיֹּטֵב (Perf. Hiph. יָטַב) is used with the Infinitive to express the adverb 'well' ; *e.g.* הַיֹּטֵבוּ לְדַבֵּר, lit. 'they have done well as regards speaking' = 'they have spoken well.'

<sup>1</sup> For the Perf. Qal of this verb, the form טָוַב (ע"י verb) is used.

\* C. There is a further class of פ"י verb which, outside the Perf. Qal, is treated in the same way as פ"ן verbs as regards the assimilation of the first root-letter with the second. Such verbs are יָצַת, 'burn,' יָצַג, 'place,' and, for the most part, יָצַב, 'stand,' יָצַק, 'pour.'

The Impf. Qal is formed like יָצַק,<sup>1</sup> the Niph. Perf. like נִצַּת, the Hiph. Perf. like הִצִּיג, etc.

It will be noticed that nearly all these verbs have צ as their second letter, and the only verbs beginning with יצ which are not thus treated are יָצַר, 'fashion,' and יָצָא, 'go out.'

#### VOCABULARY.

|   |   |
|---|---|
| יָצָא, to go out. Inf. יָצֵאת.  | יָרַשׁ, to possess. Hiph. to dispossess, drive out. |
| יָדַע, to know.   |   |
| יָלַד, to bear, beget. Hiph. to beget.  | יָכַל, Impf. יוּכַל, to be able.                    |
| יָסַף, Hiph. to add (with Inf. Constr. = <i>to do</i> again).                         | יָשָׁן, to sleep.                                   |
| יָטַב, to be good. (Qal only in Impf.) Hiph. to do well, benefit (with Acc. or Dat.). | יָקָץ, to awake.                                    |
|   | בְּטָרָם, before that (of time). With Impf.         |

#### EXERCISE.

A. 1. Translate into English :

- (1) יָרַד אֶתִּי : לֹא אוּכַל לָרֶדֶת עִמָּךְ טָרָם אֲדַע
- (2) אָנָּה תֵּלֵךְ : וַיּוֹלֶד בֶּן אֶחָד וּשְׁתֵּים בָּנוֹת :
- (3) וַיֵּשֶׁן וַיִּיקָץ וַיֵּדַע אֶת־הַדָּבָר וַיֵּצֵא כִּשְׁם :
- (4) לֹא הִיטְבָּתָּ לָנוּ כִּי אִם הוֹסַפְתָּ לָצֵאת עָלֵינוּ :
- (5) וַתִּכְרַת אֶת־הַדֶּרֶךְ אֲשֶׁר הוֹלִיךְ יְהוָה אֶתְךָ

<sup>1</sup> There is another form יָצַק which is intransitive (1 Kings xxii. 35).

לִדְרֹת אֶת-כָּל-אֲשֶׁר בְּלִבָּבָהּ: (6) אֶל תִּירָד עִמּוֹ  
 כִּי אִם תַּחֲתִיָּה תֵשֵׁב: (7) וַיִּירָא מִשְׁבֶּת שָׁם  
 וַיֵּצֵא לָלֶכֶת לְדֶרֶכוֹ: (8) וַיֹּאמְרוּ בְנָיו הִידוּעַ גִּדַּע  
 כִּי יֹאמֶר הָאִישׁ לָנוּ הוֹרִידוּ אֶת-<sup>1</sup>בְּנִימֵן: (9) לָנוּ  
 בְּדֶרֶכָּנוּ וַיֵּיטֵב לָכֵם בְּאֶרֶץ אֲשֶׁר אִתָּן לָכֵם:  
 (10) וַיִּנָּלְדוּ לוֹ שְׁנַיִם בָּנִים וּבֵת <sup>2</sup>אֶחָת: (10)

<sup>1</sup> = Benjamin.<sup>2</sup> Note this pause form of אֶחָת (— before הָ).

## 2. Translate into Hebrew:

- (1) And he made him go with him thither. (2) And we went down thither again. (3) Go out against him, before he dispossesses thee, and do not be afraid. (4) Know me. I shall not be able to know thee. (5) And it came to pass, when he went thither, that he dispossessed the dwellers of that city. (6) Thou hast well said, 'I will again forgive his trespass.' (7) The Lord keep thee in thy going out and in thy sitting down. (8) And she again bore a son, and the child was good in his eyes. (9) He said to her, 'Wilt thou go with me?' And she said, 'I will not go down thither.' (10) And he was afraid and said, 'How terrible' (Part. Niph. יִרָא) 'is this place!' (11) And he lay down and slept and woke up (again), for the Lord preserved him.

## EXERCISE.

\* B. 1. Translate into English:

- (1) הֵיטִיבוּ לְדָבָר כָּל-אֲשֶׁר דִּבְּרוּ: (2) הִמָּה  
 מִיִּטְיָבִים אֶת-לָבָם: (3) וַיִּתֵּן יְהוָה לְיִשְׂרָאֵל  
 מוֹשִׁיעַ: (4) וַאֲבָרָם זָקֵן בָּלָדָת אִשְׁתּוֹ אֶת-הֵיבֵן:  
 (5) וַיִּימָץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אֵבֶן יֵשׁ יְהוָה



בְּמָקוֹם הַזֶּה וְאֵנֹכִי לֹא יָדַעְתִּי: (6) וַיֵּצֵק שָׁמַן  
עַל רֹאשׁ הָאֶבֶן וַיִּקְרָא אֶת־שֵׁם הַמָּקוֹם הַהוּא  
בֵּית־אֵל: (7) וַיָּבִיאוּ אֶת־אֲרוֹן יְהוָה וַיַּצִּיגוּ  
אֹתוֹ בְּמָקוֹמוֹ בְּתוֹךְ הָאֹהֶל: (8) וַאֲתָנָה לָהּ  
אֶת־בֵּית אֲדֹנֶיהָ וְאֶת־נָשִׁי אֲדֹנֶיהָ וְאִם מָעַט  
וְאוֹסִיפָה לָּהּ כְּהֵנָה וְכַהֲנָה: (9) אֲנִי אֶהְיֶה־לּוֹ  
לְאֵב וְהוּא יִהְיֶה־לִּי לְבֶן אֲשֶׁר בְּהֻעָוֹתוֹ  
וְהוֹכַחְתִּיו: (10) יֵיטֵב אֱלֹהִים אֶת־שֵׁם בְּנָה  
מִשְׁמָה: (11) וַיִּשְׁלַח הַמֶּלֶךְ אֶת־יָדוֹ מֵעַל הַמִּזְבֵּחַ  
לֵאמֹר תִּפְשְׁהוּ וְתִיבֹשׁ יָדוֹ וְלֹא יָכֹל לְהִשְׁיבָה  
אֵלָיו: (12) וַיֹּאמֶר אָבִי הַנֶּעְרָה אֶל־הָאִישׁ  
הוֹאֵל־נָא וְלִין וַיֵּיטֵב לָבָה וַיָּשָׁב וַיֵּלֶן שָׁם:

## 2. Translate into Hebrew:

- (1) I will verily dwell with the king. (2) And he lay down and slept under a (the) tree. (3) O God, save Thy people that trusteth in Thee. (4) Thou hast well spoken that which thou hast spoken. (5) Go out and dwell in a land which thou hast not known. (6) I lay down, I slept, and God awakened me. (7) Know ye that the Lord, He is God, and that there is none else (עוֹד). (8) Do ye not-yet (טָרָם) know that ye shall possess the land which I will give you? (9) I will no more save you from the hand of the Philistines.<sup>1</sup> (10) God shall do so to me and more also<sup>2</sup> if thou shalt not be captain of the host before me all the days. (11) From the Lord the matter proceeded (was); we cannot speak unto thee evil or good. (12) And it came to pass after their going, that they came up out of the well and went and told the king. (13)

<sup>1</sup> פְּלִשְׁתִּים, used without the article.

<sup>2</sup> See Appendix B.

The children of Israel have killed Thy prophets with the sword, and I alone am left, and they have sought my life to take it. (14) Arise, possess the vineyard, which he refused to give thee for (ב) silver. (15) The Lord did it, in order that all the peoples of the earth might know (Infin. Constr.) the hand of the Lord, that it is strong.

## CHAPTER XXVI.

## ל"ה VERBS.

(See Paradigm *H.*)

§ 1. In the majority of cases the final ה represents an original <sup>1</sup> ל, and this ל appears in various forms of the verb, but never (except in the case of the Pass. Part. Qal) as the last letter of the word. Wherever the third root-letter is final, it is always (except in the case mentioned above) a quiescent ה.

It must be remembered that, wherever the final ה has a Mappiq (as in תַּמְּה, 'wonder'), the verb belongs to the ל"ה guttural class.

§ 2. The following table of terminations will be found useful :

|                          |         |     |
|--------------------------|---------|-----|
| 3 m. s. Perf.            | ends in | הַ  |
| 3 m. s. Impf.            | „       | ה־  |
| 2 m. s. Impera.          | „       | ה־  |
| × Inf. Abs. <sup>2</sup> | „       | ה־  |
| Inf. Constr.             | „       | ות־ |
| Partic.                  | „       | ה־  |

§ 3. **Perfects.** In the Perfects the final ה disappears outside the 3 m. s. Vowel affirmatives are added simply to the first syllable; e.g. גָּלוּ, 3rd pers. masc. plur., from גָּלָה.

<sup>1</sup> The analogy of Arabic would suggest that some ל"ה verbs ended originally in ל. Cp. שָׁלוּ, 'quiet,' from root שָׁלָה.

<sup>2</sup> The Pi'el Inf. Abs. may also end in ה־.



Before consonantal affirmatives the original י reappears as י־ in the Active voices (Qal, Pi., and Hiph.), and as י־ in the Passive voices (Niph., Pu., Hoph., and Hithpa.); *e.g.* נִגְלִיתָ, גָּלִיתָ.

Occasionally י־ appears in the Pi. and Hiph., and י־ in the Hithpa. Both י־ and י־ represent an original י־.

The 3rd p. fem. sing. has apparently a double affirmative. With the old affirmative ת־ attached, it would be גָּלְתָּ; the ordinary (later) affirmative ה־ is added to this; and we get Qal גָּלְתָּה, Niph. נִגְלְתָּה, etc.<sup>1</sup>

§ 4. Imperfects. The 3rd masc. sing. in each voice ends in ה־; *e.g.* יִגְלֶה. This ה־ disappears before vowel affirmatives; *e.g.* תִּגְלֶי, יִגְלֶי,<sup>2</sup> but appears as an accented י־ before נָה־ in the 3rd and 2nd p. fem. pl.; *e.g.* תִּגְלֵינָה.

The Cohortative ה־ is never attached to ל"ה verbs.

Very occasionally there is a Jussive form in ה־ (but see below, § 6).

§ 5. Participles. All end in ה־ (except the Passive Qal).

This ה־ is dropped before suffixes; *e.g.* גָּלָהּ, גָּלָהּ, etc.; with 3rd pers. sing. suff., masc. גָּלָהּוּ, fem. גָּלָהּ; plur. גָּלִים.

The Construct sing. ends in ה־; *e.g.* עֹשֶׂה רָע, 'a doer of evil.'

The Passive Part. Qal shows the original י־; גָּלִי (fem. גָּלִיָּה, etc.).

§ 6. Apocopated forms. In the Jussive and consequently with Waw consecutive, the final ה־ is dropped:

<sup>1</sup> In pause נִגְלְתָּה, גָּלְתָּה. Once or twice we find the 3rd fem. sing. in ת־ alone; *e.g.* הִרְצָתָ, Lev. xxvi. 34.

\* <sup>2</sup> In poetry a י occasionally slips in before the 3rd p. masc. pl.; *e.g.* יִגְלֵי.

the shortened form of the verb is called 'Apocopated' (= cut off).

|         |                          |       |                       |
|---------|--------------------------|-------|-----------------------|
| Qal     | יָגַל becomes יִגַּל     | Niph. | יִגַּל                |
| Pi.     | יִגַּל                   | Pu.   | יִגַּל                |
| Hiph.   | יִגַּל „ יִגַּל or יָגַל | Hoph. | יִגַּל becomes יִגַּל |
| Hithpa. | יִתְגַּל                 |       |                       |

*Remarks.*

\* I. When the second root-letter is a mute (ד, ת, כ, or ק), the apocopated form is frequently monosyllabic;

e.g. שָׁבַה, he took captive; וַיִּשָּׁב

הַשָּׂקָה (Hiph.), he watered, gave drink to: וַיִּשְׁק

שָׁתָה, he drank: וַיִּשְׁתַּ

בָּכָה, he wept: וַיִּבְכֶּה

2. Notice the apocopated forms of ל"ה verbs which are also Pe gutturals: עָלָה, 'to go up,' makes Imperf. יַעֲלֶה in both Qal and Hiph. Hence וַיַּעֲלֶה = 'and he went up,' or 'and he made to go up' (offered up).

יַחֲרֶה, Jussive יַחֲרֵה<sup>1</sup>

יַחֲרֶה „ יַחֲרֵה<sup>2</sup>

3. רָאָה ('see'), Impf. יִרְאֶה: Jussive יִרְאֵה; but with Waw consec. וַיִּרְאֵה, the final א being quiescent.

The 3rd f. sing. with Waw consec. is always וַתִּרְאֵה.

The 1st p. „ „ „ „ „ generally וַאֲרָאָה; sometimes וַאֲרָאָה.

\* 4. The apocopated forms of ל"ה verbs which are also פ"ן should be noted;

e.g. נָטָה 'stretch,' has Imperf. Qal יִנָּה Jussive form יִנָּה

Hoph. יִנָּה „ „ יִנָּה

[נָכָה] 'smite,' „ „ יִנָּה „ „ יִנָּה

נָוָה 'spurt,' „ „ יִנָּה „ „ יִנָּה

<sup>1</sup> The ה, being now in the final syllable, asserts its right to an ā sound; and has now its usual vowel.

\* <sup>2</sup> For the form, cp. שָׁלַחַת (ל guttural verb).

5. Two verbs call for special notice.

הָיָה, 'be,' has Imperf. יִהְיֶה.<sup>1</sup> Jussive יִהְיֶה<sup>2</sup> (תִּהְיֶה)

חָיָה,<sup>3</sup> 'live,' „ יִחְיֶה<sup>1</sup> „ יִחְיֶה<sup>2</sup>

6. שָׁחָה, 'bow down,' is generally used in the Hithpa'lel.<sup>4</sup>

The final root-letter appears first as ו (its original form), and then as ה. Hence we get Perf.<sup>5</sup> הִשְׁתַּחֲוָה, 'he bowed himself down.' Imperf. יִשְׁתַּחֲוֶה. Apocopated form יִשְׁתַּחוּ.

\* 7. The Pi'el Impera. (2 m. s.) can always be apocopated; e.g. צִוָּה or צו, 'command.'

Sometimes the Hiph. Impera. is apocopated; e.g. הִרְפֵּה or הִרְף, 'let loose.' This is found chiefly in the phrase הִרְפֵּה מִמֶּנִּי, 'let me alone.'

# VOCABULARY.

|   |  |
|---|--|
| עָלָה, to go up<br>(Imp. Qal יַעֲלֶה).                    | רָאָה (Niph.), to appear (to a person).                                |
| עָשָׂה, to do (Imp. Qal יַעֲשֶׂה).                        | נָכַח (Hiph.), to smite, kill by smiting.                              |
| גָּלָה, to reveal, uncover.<br>Hithp. to reveal one-self. | רָבָה, to be many, multiply.<br>Hiph. to make many, multiply (trans.). |
| בָּכָה, to weep.  |  |
| בָּנָה, to build.   |  |
| שָׁתָה, to drink.   | שָׁחָה (Hithpa'lel), to bow one-self down (to), worship (with Dative). |
| כָּלָה (Pi.), to finish<br>(with Infin.).                 | (See Remark 6 above.)  |
| כָּסָה (Pi.), to cover, conceal.                          |  |
| צָוָה (Pi.), to command.                                  |  |

<sup>1</sup> Notice Metheg in these two verbs wherever the first root-letter is at the end of a syllable; cp. p. 118.

<sup>2</sup> Pausal forms (from false analogy with nouns from ל"ה stems) יִהְיֶה, יִחְיֶה.

\* <sup>3</sup> The 3 m. s. Qal is regularly חָיָה (from root חָיָה). Also the Part.; e.g.

חָיָה אֲנִי, 'as I live.' Pl. חָיִים.

<sup>4</sup> i.e. with the third root-letter reduplicated.

<sup>5</sup> The ש of the root and the ת of the prefix have, as usual, been transposed.



## EXERCISE.

A. 1. Translate into English :

(1) וַיְכַל לַעֲוֹת אֶת-בְּנָיו וַיַּעֲשׂוּ כֵן: (2) וַאֲמַר  
עֲלֶיהָ מִשָּׁם<sup>1</sup> וַיַּעַל בְּאֶשֶׁר צִוִּיתִי אֹתוֹ: (3) וַיַּצֵּר  
אֹתוֹ לֵאמֹר אֵל תְּכַס אֶת-פְּשָׁעָה: (4) וַהֲיִיתָ  
בְּבֵיתִי כָל-יְמֶיךָ לְרֹאוֹת אֶת-פָּנָי: (5) שָׁתָה  
מִמִּי הַנְּהָרִים הָאֵלֶּה וַיִּיטֵב לָךְ: (6) הוּא עָלָה  
אֶל-הָעִיר וְאֶבְיָיו הָכּוּ אֹתוֹ: (7) וַיֵּרָא וַהֲנִים  
עֲלִים מִשָּׁם: (8) זֶה אָמַר בְּלָבָבוּ לְבָנוֹת בֵּית  
וְלֹא יָכַל לְכַלּוֹתוֹ: (9) אֶרְאֶה לוֹ: לֹא תוּכַל  
לְהִרְאוֹת לוֹ: (10) וַיִּרְבוּ בְּאָרֶץ וַיַּצֵּר הַמֶּלֶךְ  
לְהַכּוֹתָם:

<sup>1</sup> See Rem. 2.

<sup>2</sup> See Rem. 3.

2. Translate into Hebrew :

(1) I commanded them to smite him. (2) Thou wast commanded to do this. (3) I will build thine altar, and will do all that thou shalt command. (4) And he said, 'Smite him,' and he smote him with his sword. (5) And thou didst evil in my sight, and thou sawest thy transgression and didst multiply it, and couldst not cover it. (6) Thou hast made a revelation to thy servant. [Say, "uncovered the ears of . . ."] (7) He finished speaking to him, and he bowed himself down to him; and he went up to his house. (8) Let him be unto thee as a servant all his days. (9) And thou shalt appear unto him; and I will reveal myself unto thee. (10) And he went weeping-continually.<sup>1</sup>

<sup>1</sup> Say, 'going and weeping' (Infin. Absolute; see p. 101, § 3. (b)).

EXERCISE.

\* B. I. Translate into English :

- (1) וַיָּגַל יִשְׂרָאֵל מֵעַל אֲדָמָתוֹ: (2) וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא לַמָּקוֹם בֵּית-אֵל כִּי שָׁם נִגְלוּ אֵלָיו בְּנֵי הָאֱלֹהִים בְּבָרְחוֹ: (3) פָּרוּ וּרְבוּ וּמָלְאוּ אֶת-הַמַּיִם בַּיָּמִים: (4) וַיֵּצֵא מֹשֶׁה אֶת-הָעָם לֵאמֹר בָּאוּ אֶל-הָאָרֶץ וַיִּרְשָׁתָם אֹתָהּ: (5) וַיְהִי וְהָאָמָר הַמִּכְסָּה אֲנִי מֵאֲבָרְהָם אֲשֶׁר אֲנִי עֹשֶׂה: (6) אֲנֹכִי אֶהְיֶה עִמָּכֶם וְהוֹרִיתִי אֶתְכֶם אֶת-אֲשֶׁר תַּעֲשׂוּ: (7) הֲטוּ אֲזִנֵּכֶם וּלְכוּ אֵלַי שְׁמְעוּ וּתְחִי נַפְשְׁכֶם: (8) פָּקֹד פְּקֹדֹתַי אֶתְכֶם וְאֶת-הַעֲשׂוֹי לָכֶם בְּמִצְוֹתַי: (9) וַיִּירְדוּ שְׁלֹשֶׁת אֲלָפִים אִישׁ וַיֹּאמְרוּ אֵלָיו הֲלֹא יָדַעְתָּ כִּי מַשְׁלִיִּם בָּנוּ פְּלִשְׁתִּים<sup>1</sup> וּמָה-זֹּאת עֲשִׂיתָ לָּנוּ: (10) וַיִּצְוֵהוּ לֵאמֹר כְּבִלּוֹתָהּ אֵת כָּל-דְּבָרִי חֲמִלְחָמָה לְדַבֵּר אֶל-הַמֶּלֶךְ וְהָיָה אִם תַּעֲלֶה חֲמַת הַמֶּלֶךְ וְאָמַרְתָּ כֹּזֶאת וְכֹזֶאת: (11) סוּר לֶךְ מֵאַחֲרַי לָמָּה אֲכַכָּה אֶרְצָה וְאִידָּהּ אֲשָׂא פָנַי אֶל-אֲחִידָּהּ: (12) וַיֵּלֶךְ אֹתָהּ אִישָׁה<sup>2</sup> הַלּוּדָה וּבָכָה אַחֲרָיָהּ: (13) וַיִּרֶב הַיַּעַר לֶאֱכֹל בָּעָם מֵאֲשֶׁר אָכְלָה הַחֲרָב: (14) וַיֹּאמֶר לַמֶּלֶךְ שָׁלוֹם וַיִּשְׁתַּחוּ לַמֶּלֶךְ אַפִּים אֶרְצָה: (15) וַתִּבֵּל לְהַשְׁקוֹתוֹ וַתֹּאמֶר גַּם לַגְּמָלִידָה אֲשָׁאב: (16) וַיֹּאמֶר הַנְּבִיא יִרְה וַיֹּר וַיֹּאמֶר תִּכָּה אֶת-אִיבֶיהָ עַד-כָּלָה:

<sup>1</sup> 'What is this (that) . . .'

<sup>2</sup> See Chap. XX. § 3. (b).

## 2. Translate into Hebrew:

- (1) And he drank of the water, and lo! it (they) was bitter. (2) Build me a house wherein I may dwell. (3) And he covered his face and wept, and the woman wept also. (4) The Lord caused him to see His glory, and he worshipped before the Lord. (5) He said unto him, 'Stretch forth thy hand,' and he stretched forth his hand. (6) I will be to him for a God, and he shall be to me for a people. (7) And it came to pass, when he had finished worshipping, that he went to his place. (8) Have I not commanded thee (fem.) saying, 'Thou shalt not drink wine'? (9) And he said, 'Smite the city with the edge<sup>1</sup> of the sword, that it be no more built.' (10) And he was angry, and cried unto the Lord all the night. (11) Let not thy wrath be hot against me, and let me speak just this (the) time. (12) And he turned behind (after) him and saw me and called to me, and I said, 'Here am I (behold me).' (13) And he lifted up his eyes and saw, and behold three men, and he ran to meet them, and bowed himself to the ground. (14) And they said, 'May the king live for ever!' (15) And he shall reign instead of me, and him I have commanded to be a prince over my people. (16) And they came to meet him, and they bowed down to the ground. (17) Was I indeed revealed unto the house of thy father when they were in Egypt?

<sup>1</sup> 'at (לְ) the mouth of . . .'



## CHAPTER XXVII.

## VERBAL SUFFIXES.

(See Paradigm *B*.)*A. The Suffixes themselves.*

§ 1. The accusative pronoun (unless it is reflexive) is most often attached to a verbal form by means of a suffix. These suffixes differ somewhat according as the verbal form ends in a vowel or consonant; and in the latter case they differ also in the Perfect and Imperfect. The verbal stem in many instances requires modification (for which see below, *B*).

§ 2. When the verbal form ends in a vowel, the suffixes both to the Perf. and Impf. are as follows:

|          |      |              |        |
|----------|------|--------------|--------|
| me       | נִי— | us           | נֵנוּ— |
| thee, m. | ךָ—  | you, m.      | כֶּם—  |
| f.       | ךָ—  | f. (wanting) |        |
| him      | הוּ— | them, m.     | ם—     |
| her      | הָ—  | f.           | ָ—     |

§ 3. When the verbal form ends in a consonant, a helping vowel is required before the suffix can be attached, except in the case of ךָ— and כֶּם—. The characteristic helping vowel is *a* in the Perf., and *i* in the Impf. The *a* appears as ׁ— except in the 1st sing.; the *i* as ם— except before the 3rd sing. fem. We arrive, therefore, at this table.

## VERBAL SUFFIXES AFTER CONSONANTAL STEMS.

|          | <i>Perf.</i>                   | <i>Imperf.</i>                   |
|----------|--------------------------------|----------------------------------|
| me       | נִי־                           | נִי־                             |
| thee, m. | הִי־                           | הִי־                             |
| f.       | הִי־ (rare; imperf. form used) | הִי־                             |
| him      | הוֹ־ (= הוֹ־)                  | הוֹ־                             |
| her      | הִי־                           | הִי־ (Perf. form generally used) |
| us       | נוֹ־                           | נוֹ־                             |
| you, m.  | כִּם־                          | כִּם־                            |
| f.       | כֶּן־                          | כֶּן־                            |
| them, m. | ם־                             | ם־                               |
| f.       | ן־                             | (wanting)                        |

§ 4. The Imperative takes the same suffixes as the Imperfect.

The Inf. Constr. takes noun suffixes, except that the 1st sing. pronoun, when it is the direct object, is expressed by נִי־ not י־;

e.g. קָטַלְתִּי, my killing (some one else).

קָטַלְתִּינִי, the killing of me.

\* § 5. The Imperfect has another set of suffixes which give special emphasis to the verb. Their characteristic is a Nun inserted after the helping vowel. Compare Chap. XXII. The suffixes are

1st p. s. נִי־

2nd m. s. הִי־

3rd m. s. הוֹ־

3rd f. s. הִי־

These forms are used principally in pause.

## B. Modification of the Stem before Suffixes.

§ 1. The general rules as to the vowel in the ultimate syllable of the verb are as follows:

— becomes —; *e.g.* שָׁמַעְנִי, 'he heard me.' וְשָׁמַעְנִי, 'he will hear me.'

— and '— are replaced by vocal Sh<sup>e</sup>wa;

*e.g.* יְכַבְּדֵנִי (Pi.), 'he will honour me.'

יִקְטֹלֵנִי, 'he will kill me.'

יִ— remains unaffected; *e.g.* יִשְׁמִידֵנִי, 'he will destroy me.'

§ 2. Verbs before suffixes revert to their more primitive forms:

(a) *Perfects.*

|                            |            |                                   |
|----------------------------|------------|-----------------------------------|
| קָטַלָּה = קָטַלְתָּ       | with suff. | — קָטַלְתָּ                       |
| קָטַלְתָּ = קָטַלְתָּ (י') | „          | — קָטַלְתָּ                       |
| קָטַלָּו = קָטַלוּ         | „          | — קָטַלוּ                         |
| קָטַלְתֶּם = קָטַלְתֶּם    | „          | — קָטַלְתֶּם (dropping final ם—). |

Similarly קָטַלָּה appears before suff. as — קָטַלְתָּ, etc.

(b) *Imperfects and Imperatives.*

יִשְׁמָעוּ = יִשְׁמָעוּ; before suff. — יִשְׁמָעוּ.

BUT יִקְטָלוּ does *not* become — יִקְטָלוּ before suff.

יִשְׁמָעוּ = יִשְׁמָעוּ; before suff. — יִשְׁמָעוּ.

§ 3. *Remarks.*

1. Before כֶּם— an *a* sound in the ultimate syllable of the verb is *not* lengthened; *e.g.* קָטַלְתְּכֶם, 'he killed you.'

2. Before הֶ— and כֶּם—, — and '— cannot be replaced by Sh<sup>e</sup>wa, as this would leave two vocal Sh<sup>e</sup>was together;



*e.g.* יִקְטֹלֶה is impossible. In such cases the original short  $\text{ֿ}$  and  $\text{ֿ}$  (ֹ) are introduced;

*e.g.* קָטַל — קָטֹלֶה (penultimate half-open).  
 יִקְטֹל — יִקְטֹלֶה " "

Similarly with Imperatives in  $\text{ֿ}$  —;

*e.g.* קָטַל — קָטֹלֵנִי, 'kill me' (not קָטֹלֵנִי).

3. In the 2nd pers. masc. sing. of Perfects, the last  $\text{ֿ}$  is dropped before  $\text{ֿ}$ ; *e.g.* קָטַלְתָּ — קָטַלְתָּנִי, 'thou didst kill me.'

Similarly, 'thou didst kill him' is קָטַלְתָּהוּ (or קָטַלְתָּהוּ).

4. In the 3rd per. fem. sing. of Perfects, there is no helping vowel introduced before the suff.; *e.g.* קָטַלְתִּנִּי, 'she killed me.' Accent on penultimate throughout.

\* The forms are in four cases abnormal, and must be carefully learned:

|                          |    |                                 |
|--------------------------|----|---------------------------------|
| 'she killed him'         | is | קָטַלְתָּהוּ (or קָטַלְתָּהוּ)  |
| 'she killed her'         | is | קָטַלְתָּהָ (or קָטַלְתָּהָ)    |
| 'she killed thee' (fem.) | is | קָטַלְתְּךָ; i.e. with the pen- |
| 'she killed them'        | is | קָטַלְתֶּם } ultimate vowel     |

lengthened, and the ultimate shortened.

5. Notice carefully the Hiph. Impera. with suff. It will be remembered that in the Jussive and Impera. Hiph. the ultimate vowel is  $\text{ֿ}$  when the syllable is closed; but this appears as  $\text{ֿ}$  when the syllable is open: cp. הִקְטִיל, but הִקְטִילִי (see Chap. XVI. B. (d)). As the addition of a suff. necessarily opens the syllable in question, הִקְטִיל appears as — הִקְטִילִי before a suffix.

#### § 4. Suffixes to ה"ל Stems.

Before suffixes, ה"ל verbs drop the final ה with the preceding vowel; *e.g.* גָּלָה, with suff. גָּלָהנִי, גָּלָהָ, יִגְלֵנִי, יִגְלֵהָ, etc. But the suff. of the 3rd pers. masc. sing. appears in the Perfect as הוּֿ; *e.g.* גָּלָהוּ (not גָּלוּ).

(For suffixes to ע"ע verbs, see Chap. XXVIII.)

(The beginner is advised to spend time in mastering the verbal suffixes. Two sets of sentences are given below in Exercise A, the first set being simpler).

VOCABULARY.

שָׁכַח (Imperf. in ä), to forget.      אָדָם, human being, man.  
חֶסֶד (m.), mercy, kindness (a).      (אִישׁ = man, opp.  
עָשָׂה חֶסֶד עִם) = he      to woman.)  
showed mercy to.)

EXERCISE.

A. 1. Add the suffixes for 'me,' 'him,' and 'them' to

קָטַלְתָּ—יִקְטְלוּ—קָטַל—יִקְטִיל

2. Translate into Hebrew:

(1) He will lift thee up, and will deliver thee from thine enemy. (2) And it came to pass, when I went down there, that ye did not see me. (3) I have commanded them saying, Destroy all the doers of transgression. (4) I have showed mercy to thee, and do not thou forget me. (5) Make me to go in the way of thy commandments. (6) Thou hast sent me to this evil people. (7) He remembered me in affliction. (8) I will surely justify thee. (9) We killed him, and there was none to rescue (rescuing) him. (10) If thy sons shall forget me, I will give them to their enemies.

3. Add the suffixes for 'thee' (masc. and fem.), 'her,' and 'us' to

יִשְׁכַּחוּ—זָכַרְהָ—זָכַר—(Impera.) רָאָה—יִכְבֹּד

## 4. Translate into Hebrew:

- (1) I will kill thee—Do not smite (נכה) me. (2) He sent them to inquire of (דרש) me. (3) And it came to pass, when I inquired of them, that they sought to smite me. (4) They remembered thee (fem.), to do as thou didst command them. (5) And he commanded them, saying, 'Ye shall take him from his house; and if he will not go with you, then (ו consecutive) ye shall smite him.' (6) Make me to see thy mercy, and let me not forget it. (7) What is man that thou shouldst remember him? (8) Hear me and save me from all that persecute (רדף) me. (9) And behold I will rescue them; but if they do more and more evil,<sup>1</sup> I will smite them again. (10) He commanded me to kill them, and I killed them with my sword.

## EXERCISE.

## \* B. 1. Translate into English:

- (1) ויצא העם למען אנחנו הילד בתורתו  
 אם-לא: (2) ולרש אין-כל כי אם כבשה  
 אחת קטנה אשר קנה ויחיה: (3) הן גרשתי  
 היום מעל פני האדמה והיה כל-מצאי יהרגני:  
 (4) אני טרם אכלה לדבר אל-לבי והנה גערה  
 יצאת לשאב ואמר אליה השקיני-נא מעט מים:  
 (5) מי-ישימני שפט בארץ ואלי יבוא כל-איש  
 אשר יהיה-לו ריב: (6) ועתה לבי איצטד נא  
 עצה ומלטי את-נפשי: (7) ויפן אחרי ויראם  
 ויקללם בשם יהוה: (8) וימליכו אתו וימשחוהו  
 ויאמרו יחי המלך: (9) ויגזב את-עצת הזקנים  
 הרבה לו<sup>1</sup>



אֲשֶׁר יַעֲצֶהוּ וַיִּזְעַץ אֶת-הַלְקִים: (10) וְאִישׁ  
 אֶחָד מִבְּנֵי הַנְּבִיאִים אָמַר אֶל-רֵעֵהוּ הַכְּנִי נָא  
 וַיָּמֵאן הָאִישׁ לְהַכּוֹתוֹ: (11) וַתֵּשֶׁב עַד-גְּמֻלָּהּ  
 אֶת-בְּנָהּ וַתַּעֲלֶהוּ עִמָּה בְּאֶשֶׁר גְּמָלְתִּי וַתְּבִיאֶהוּ  
 בֵּית-יְהוָה: (12) וַיֵּגֶד לָהּ אֶת-הַדָּבָר כִּי  
 הִצִּיקְתָּהּ וַתֵּגֵד לְבְנֵי עִמָּה: (13) בְּתֶהּ אֲשֶׁר  
 אֶהְבֶּתָּ וְלִקְרָתָּ:

2. Translate into Hebrew:

- (1) And behold I am with thee, and will keep thee whithersoever thou goest, and will bring thee back to this land, and will not forsake thee. (2) And she said to the King, 'Behold they rose up against me and said, "Give thou the smiter-of his brother, that we may put him to death." And the King said, 'He that speaketh unto thee, why (ר consec.) thou shalt bring him unto me.' (3) If there is (any) iniquity in me, then he shall put me to death. (4) Haste ye to go, lest he hasten and overtake us. (5) He did evil to the two chieftains of the hosts of Israel, and he killed them. (6) Make me to hear thy voice. (7) Bring him back with thee to thy house, that he may eat bread and drink water. (8) I have exalted thee out of the midst of the people, and have set (given) thee as a prince over my people. (9) And he said to her, 'Give me thy son'; and he took him and brought him up to his house. (10) And it shall be, I will go from with thee to tell the King, and he will not find thee and will kill me. (11) I hate him, for he doth not prophesy good upon me, but evil. (12) As the Lord liveth and as thy soul liveth, I will<sup>1</sup> not forsake thee. (13) And they sought

<sup>1</sup> Use אִם: see Appendix B.

him for three days and did not find him. (14)  
If thou shalt meet (find) a man, thou shalt not  
bless him; and if a man shall bless thee, thou  
shalt not answer him. (15) Thy hand hath  
saved me. (16) If ye be come peaceably unto  
me to help me, good. (17) He did not know  
that his daughter had stolen them.

## CHAPTER XXVIII.

## ע"ו AND ע"י VERBS.

(See Paradigm J.)

§ 1. In these verbs the three root-letters do not appear in the Perf. Qal: hence they are usually cited in the form of the Inf. Constr. Qal. ע"ו verbs<sup>1</sup> are commoner than ע"י; but their conjugation is identical, except in the Qal Impf., Impera., and Infin.

The middle letter, being weak, disappears after vowel sounds; e.g. Perf. Qal קָנַם becomes קָם.<sup>2</sup>

After preformatives, ו, standing at the beginning of the ultimate syllable, is absorbed into the succeeding vowel; and the penultimate syllable, being now left open and being unaccented, requires a long vowel; thus we get in the Perf. Niph. of קָנַם, נִקְנַם (= נִקְנָם).

## § 2. The Qal.

*Perfect.* קָם becomes — קָנַ before consonantal affirmatives. This syllable is always accented, e.g. קָנַתָּ, קָנַתָּה (except in the 2nd pl. קָנַתְּ).

*Imperfect.* The original יִקְנֹם (cp. יִקְטֹל, the original

<sup>1</sup> Gesenius K. (§ 72) calls these verbs ע"ו, denying the consonantal character of the middle root-letter.

<sup>2</sup> In ע"י verbs which are also ע"ו, the middle root-letter retains its consonantal character, e.g. צוה, 'command': these verbs do not fall under the rules given in this chapter. So also with some verbs which have a guttural for the third root-letter; e.g. בָּנָה, 'expire'; Impf. יִבְנֶה.



form) becomes יָקוּם; the second syllable is accented before all affirmatives; e.g. יָקוּמוּ. This has a Jussive form יָקֻם; with Waw consecutive, the ultimate vowel is shortened; e.g. וַיָּקֻם<sup>1</sup> (see Chap. XVIII. § 3. (b)).

In the 3rd and 2nd fem. pl. an accented יָ is inserted before נָה—,<sup>2</sup> and the 1st ׀ disappears, being now two places from the tone; e.g. תִּקְוִינָה.

In ע"י verbs, the Impf. Qal has יָ, not ו, and is thus identical in form with the Impf. Hiph; e.g. שִׁים; Impf. יוֹשִׁים; Jussive יִשֻׁם; with Waw consec. וַיִּשֶׂם.

The *Imperative* קוּם is quite regular, except that the 2nd pers. fem. plur. is קִמְנָה (not קְמִינָה).

*Infinitives.* Absolute קוּם. Construct קוּם: with ל, לְקוּם.

*Participle.* The Partic. is of the same form as the 3rd pers. masc. sing. Perf.; but the fem. differs from the fem. Perf. in being accented on the ultimate; e.g. קִמְנָה<sup>3</sup> (not קְמִנָה as Perf.).

### § 3. Stative forms of ע"ו verbs.

There are two forms of stative verbs from ע"ו stems:

- (a) Those with ׀ in the 3rd pers. masc. sing. of the Perfect; e.g. בָּת, 'he died' (stem מוּת). The vowel becomes — before consonantal affirmatives; e.g. בָּתָה (for בָּתָה), etc. Impf. יָמוּת. Part. בָּת.

<sup>1</sup> In ל" gutturals, the last vowel shortens into ׀; e.g. סוּר; Jussive Qal יִסֹּר, with Waw consec. וַיִּסֹּר. Similarly in the Hiph. we have וַיִּסֹּר (for וַיִּסֹּר); but with suff. the יָ returns; e.g. וַיִּסֹּרֵנִי, 'and he made me turn aside.'

<sup>2</sup> Probably in order to make the preceding syllable open, and so let it retain its characteristic ו sound. But side by side with תִּשְׁבִּינָה (from שׁוּב), we have תִּשְׁבְּנָה.

<sup>3</sup> The first Qameç is unchangeable (as the ו is absorbed in it). So the Construct fem. sing. is קִמְתָּ; masc. plur. קִמְּי.

- \* (b) Those with ו in the Perf. They retain it except before תם—, תן, when it necessarily becomes ת; e.g. בוש, 'he was ashamed' (stem בוש); בַּשָּׁת, בַּשָּׁתָם, etc. Impf. יְבוֹשׁ<sup>1</sup> (3rd and 2nd pers. fem. plur. תִּבְשֹׁנָה).

*Remark.*

בוא, 'to come,' keeps ו where קום has ו, but otherwise conjugates like קום; e.g. Impf. יְבוֹא. Inf. Constr. בוא(ל).

- § 4. (a) We can now proceed to the other Voices, which will be clear enough in the light of the general principle given in § 1.

Niph. Perf. (originally נָקַם), נָקוּם

Impf. ( „ יִהְיֶהנָם), יָקוּם

Hiph. Perf. ( „ הִקָּם), הִקְוּם

Impf. ( „ יִקְוּם), יִקְוּם<sup>2</sup>

Hoph. Perf. ( „ הִקָּם), הִקְוּם

- (b) In the Perfects Niph. and Hiph. an<sup>3</sup> accented ו is inserted before the Consonantal affirmatives of the 2nd and 1st persons; and in the Niph. the preceding ו becomes ו; e.g. נְקִימוֹת, נְקִימוֹת, הִקְוֹת, הִקְוֹת<sup>4</sup>

*N.B.*—This ו is probably inserted in order to make the preceding syllable open and so enable it to keep its long vowel.

- (c) The Participle Hiph. is מְקִיָּם (with changeable --); not מְקִיָּם, which we should have expected.

<sup>1</sup> So from אור, 'to grow light' (of the day): אֹזֶת, 'to be willing.'

<sup>2</sup> In the 3rd and 2nd pl. fem. we usually have תִּקְמֶנָּה, but sometimes

תִּקְמֶנָּה (with ו inserted, as in Impf. Qal).

<sup>3</sup> In the 2nd pers. plur. the accent is on the ultimate (וְתָם).

<sup>4</sup> If the first root-letter is a guttural, the ו becomes ו; e.g. from עור we get Hiph. הִעֲרוֹת. From בוא we have both הִבְיֵאוֹת and הִבְיֵאוֹת in the Hiph.

§ 5. Intensive forms. The Pī'el is rare ; instead of it, we usually have either a Pō'lēl (*i.e.* with the third root-letter appearing twice), *e.g.* קוֹמִים, Impf. יְקוּמִים, or (sometimes) a Pīlpēl ; *e.g.* כִּלְכֵּל, 'sustain, feed,' from כוּל.

## VOCABULARY.

|   |  |
|---|--|
| קום, to arise. Hiph. set up.                      | לִין, to pass the night.   |
| בוא, to come. Hiph. bring.                        | שים, to place, set.  |
| מות, to die. Hiph. put to death.                  | נוח, to rest. Hiph. give rest to (with Dative).                    |
| שוב, to return. Hiph. restore.                    | There is a secondary form of the Hiph. הִנִּיחַ = set down, place. |
| וַיֹּאמֶר וַיָּשָׁב = and he again said.          |  |
| סור, to turn aside. Hiph. remove.                 | רוץ, to run. Hiph. take quickly.                                   |
| נוס, to flee.                                     | אֶבֶן, (f.) stone (a). Plur. in יָם.                               |
| בון, Hiph. to establish.<br>Niph. be established. |  |

## EXERCISE.

A. 1. Translate into English :

- (1) שָׁבָה מֵעַמִּי לְבֵיתָהּ: (2) אָקוּמָה וְאֵלְכָה  
 לְבֵיתִי טָרֵם יָדְעוּ אֶת-הַדָּבָר: (3) תָּשֻׁב-נָא  
 נַפְשׁוֹ וְאֵל יִרְדֵּשׁ אֶת-הָאֲבָנִים  
 הַהֵנָּה וְהַפְחֵת בְּנֶהָר וְהַקִּימוֹתָן שָׁם: (5) וַיְהִי  
 מִיָּרֵם יָשׁוּב וַיִּסֹּר לְהַכּוֹת אֶת-הָאִישׁ וַיְמִיתֵהוּ  
 וַיָּבֵא אֶת-גְּבֻלָּתוֹ אֵלֵיהֶם וַיִּשֶׁם בְּקֶרְבָּם: (6)  
 קוּמִי וּרְדִי שָׁמָּה כִּי שׁוּב אָשׁוּב אֵלֶיךָ וַיִּלְדֶּת  
 בֶּן: (7) הִנְנִי מֵבִיא אֶת-הָרָעָה הַזֹּאת עָלֶיךָ:  
 (8) תִּכּוֹן מִמְּלִכְתְּךָ כָּל-יְמֶיךָ: (9) וַיָּשָׁב וַיִּגַּם  
 וַיְנוֹסוּ מִלְּפָנָיו: (10) נָכוֹן הַדָּבָר כִּי הַקִּימוֹנוּ  
 אֹתוֹ:



2. Translate into Hebrew :

- (1) Return to him, lest thou die. I will not return, and I will die. (2) I will put him to death. Why should he be put to death? (3) Run to him, and thou shalt restore to him his sword. (4) He fought with them, and he turned them aside out of their way, and they fled; and he smote them and put to death many. (5) The Lord will establish you in the land, and will give you rest there. (6) And I placed there the things which I had brought. (7) And they (fem.) arose, saying, 'Turn aside, and, thou shalt dwell with us, and thou shalt again be king<sup>1</sup> over us.' (8) And he took-quickly to the king the things which he had brought. (9) Lo, I shall put to flight all my enemies, for he will rescue me. (10) And he said to him, 'Turn in and pass the night here (בֵּוֹה), and to-morrow thou shalt arise and return to thy house.'

EXERCISE.

\* B. 1. Translate into English :

- (1) וַיֵּשְׁבִים אֲבִרָהֶם בַּבְּקָר וַיָּקָם וַיֵּלֶךְ אֶל-הַמָּקוֹם :  
 (2) וַהֲקִמּוֹתַי אֶת-בְּרִיתִי אִתְּכֶם וְלֹא יִכְרֹת  
 כָּל-בָּשָׂר עֹד : (3) וַיָּשְׁבוּ הַפִּיִּים מֵעַל הָאָרֶץ  
 הַלֹּדֶד וְשׁוֹב : (4) סָרְתָם מִהֵר מִן-הַדֶּדֶד אֲשֶׁר  
 צִוָּה יְהוָה אִתְּכֶם : (5) וַיָּבֶן דָּוִד כִּי מֵת הַיֶּלֶד  
 וַיֹּאמֶר אֶל-עֲבָדָיו הֵמֶת הַיֶּלֶד וַיֹּאמְרוּ מֵת :  
 (6) צִוִּיתִי שְׂפָטִים עַל-עַמִּי וַהֲנִיחֹתִי לָהֶם :  
 (7) אֶל-נָא תִמַּשׁ מִזֶּה עַד בֹּאִי אֵלָיָה וְהוֹצֵאתִי  
 אֶת-מִנְחָתִי וְהִנַּחְתִּי לְפָנָיָה : (8) וַיְכִינוּ אֶת-  
 הַמִּנְחָה עַד-בֹּא יוֹסֵף כִּי שָׁמְעוּ כִּי שָׁם

<sup>1</sup> Use מֶלֶךְ and שׁוֹב with ב.

וַיֹּאמְרוּ לָחֶם: (9) וַיֹּאמֶר מֶה־הָיָה הַדָּבָר הַגָּדֹנָא  
 לִי וַיֹּאמֶר נָס הָעָם וְגַם־נִפְּלוּ רַבִּים מִן־הָעָם  
 וַיָּמָתוּ: (10) <sup>1</sup>וַהֲשֵׁמֶשׁ בָּאָה וַהֲמָה בָּאוּ  
 עַד־הָעִיר: (11) הִנִּיחוּ לוֹ וַיִּקְלָל כִּי אָמַר לוֹ  
 יְהוָה: (12) וַיָּקָם הַמֶּלֶךְ לִקְרֹאתָהּ וַיִּשְׁתַּחוּ לָהּ  
 וַיֵּשֶׁב עַל כִּסֵּאוֹ וַיֵּשֶׁם כִּסֵּא לְאֵם הַמֶּלֶךְ:  
 (13) וַיָּבֵן אֶת־הַרְמָה לְבִלְתִּי תֵת יֵצֵא וְבֹא  
 לְמֶלֶךְ יְהוּדָה: (14) רָאִיתִי אֶת־יִשְׂרָאֵל נִפְּצִים  
 אֶל־הַהָרִים פָּצֹאן אֲשֶׁר אֵין לָהֶם רָעָה: (15)  
 וְנִתְּנוּ־שָׁמָּה הַפְּהָנִים אֶת־כָּל־הַכֶּסֶף הַמּוֹבֵא בֵּית־  
 יְהוָה: (16) וְהָיָא מִדְּבַרְתָּ עַל־לִבָּהּ רַק שְׁפַתֶּיהָ  
 נְעוּת וְקוֹלָהּ לֹא יִשְׁמָע:

## 2. Translate into Hebrew:

- (1) And they brought him back to his city, and he died. (2) Turn aside unto me, my lord, and I will prepare for thee bread. (3) Know and understand that ye shall surely die. (4) And he passed the night there; and he rose early and fled from the face of the king. (5) Be not ashamed; for I will bring thee back to thy land, and thou shalt die there. (6) Our feet shall not turn aside out of the way, neither will we run after other gods. (7) Thy throne shall be established <sup>2</sup> for ever. (8) If we indeed flee, they will not set <sup>3</sup> (their) heart upon us; and if the half of us (our half) die, they will not set (their) heart upon us. (9) I can do nothing until thy coming thither. (10) He sat on the throne of his father, and his kingdom was exceedingly established. (11) And he found him sitting under a (the) tree, and he

<sup>1</sup> Note this method of expressing contemporaneity by two parallel clauses in which the noun stands first.

<sup>2</sup> Niph. Part. of בָּנָה.

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said, 'It is thou, O man of God, who didst come from Judah?' (12) She was just coming in <sup>1</sup> to the house, when the lad died. (13) And he hasted and removed <sup>2</sup> the garment from on his eyes, and the king knew him. (14) And the runners stood, each man with his weapons of war in his hand, on (מִן) the right hand of (ל) the house. (15) And the people murmured and said, 'Why hast thou brought us out of the land of Egypt, to die in the wilderness?' (16) Behold, I will bring back my people and give them rest in their land. (17) Why should he be put to death? What hath he done?

<sup>1</sup> See on Chap. XXI. C. § 2.

<sup>2</sup> Hiph. of סָרַח.



## CHAPTER XXIX.

## ע"ע VERBS.

(See Paradigm K.)

§ 1. The weakness of these verbs consists in the fact that the second and third root-letters, being identical, are in many cases written only as one letter; <sup>1</sup> e.g. קלל, Perf. Qal קל. Where this occurs, the second root-letter must bear Dagesh forte when it can, i.e. before affirmatives; e.g. קלל.

§ 2. The Perfect Qal has therefore two possible forms, סב<sup>2</sup> (conjugated like קטל), and סב<sup>3</sup>, which is conjugated as follows:

|                 |            |
|-----------------|------------|
| 3rd masc. sing. | סב         |
| „ fem. „        | סבה        |
| 2nd masc. „     | סבות, etc. |

Notice that a ו (accented except before תם—) is inserted before the consonantal affirmatives of the 2nd and 1st persons. This happens in the Perfect of every voice.

The vowel affirmatives do not bear the accent as in the strong verb; but we have קלה, etc.

§ 3. Imperfect Qal. Three forms are possible.

(a) The commonest is יסב. This shows the original *a* sound of the preformative (cp. יקטל), which

<sup>1</sup> It is an open question whether these verbs have not biliteral, rather than triliteral stems; see Gesenius K. § 67.

<sup>2</sup> The full form is rare except in the 3rd p. sing. and plur.

<sup>3</sup> In a few cases the vowel is '—; e.g. רבוי (Gen. xlix. 23). These may belong to a passive conjugation.

must be lengthened, because it stands in an open unaccented syllable. The second root-letter is doubled before all affirmatives; *e.g.* תִּסְבִּי. In the 3rd and 2nd pers. fem. plur. an *accented* י־ is inserted before נָה—; hence the preceding — must be shortened, and the י־ two syllables away must be dropped; *e.g.* תִּסְבִּינָה. The same thing happens in the Impfs. Niph., Hiph., and Hoph.

\* (b) A second form is peculiar to stative verbs; it takes the form יִקַּל (with a changeable —) from קָלַל, and is conjugated like יִסֵּב, except that the second vowel does not need to be shortened before the suffixes of the 2nd and 3rd f. pl.

\* (c) A third form is יִסֵּב, in which the first root-letter is doubled instead of the second. It is conjugated as if from נִסֵּב (*e.g.* plur. יִסְבּוּ). Stative verbs in this form take — in the ultimate; *e.g.* יִתֵּם from תָּמַם; plur. יִתְּמוּ (or יִתְּמוּ). These forms with Dagesh forte in the first root-letter are called Aramaising, as they resemble those found in Aramaic.

§ 4. Infinitive Construct Qal is סֵב (for סִבֵּב); with לִּסְבֵּב.

§ 5. Niph'al. The Perfect נִסֵּב shows the original *a* sound of the preformative (נִקְטַל is for נִקְטַל). Fem. נִסְבָּה; 2nd p. masc. sing. נִסְבֹּתָ, etc.

The Imperfect is יִסֵּב (for יִסְבֵּב), which is conjugated like the Imperf. Qal.

§ 6. Hiph'il. The Perfect has two Çeres;<sup>1</sup> *e.g.* הִסֵּב. It conjugates like the Perf. Niph.;

\*<sup>1</sup> Except when the second root-letter is a guttural or ר, in which case the second — often becomes —; *e.g.* הִמָּר (מָרַר). This — is occasionally found before other consonants; *e.g.* הִרָק, 2 Kings xxiii. 15; הִקָּל, Isa. viii. 23.

*e.g.* 3rd p. fem. sing. הִסְבָּה

2nd p. m. „ הִסְבֹּתָ, etc.

The Imperfect is יִסֵּב; 2nd p. f. sing. תִּסְבִּי; 2nd p. f. pl. תִּסְבִּינָה.

The Participle is מִסֵּב (not מְסֵב), fem. מְסֵבָה; cp. the Hiph. Part. of ע"ע stems.

\* There is also an Aramaising form of the Imperf. Hiph. as in the Qal; *e.g.* יִסֵּב (תִּסְבִּי, תִּסְבֵּנָה, etc.).

Hoph'al has ו in the preformative; its conjugation presents no difficulties.

\* § 7. Intensive forms. Besides the Pi'el, Pu'al, and Hithpa'el, other forms found are the Po'el, Po'al, and Hithpo'el; *e.g.* Po'el סוֹבֵב. We rarely find a Pilpel, *e.g.* הִתְגַּלְגַּל (גִּלְגַּל), and Hithpalpel, *e.g.* הִתְגַּלְגַּלְגַּל.

§ 8. Verbal Suffixes. Wherever the stem appears in a biliteral form,<sup>1</sup> the second root-letter is doubled<sup>2</sup> before suffixes; the preceding long vowel must then be shortened;

*e.g.* יִסֵּב with suff. יִסְבִּי<sup>3</sup>

הִסֵּב „ הִסְבִּי

חֵן „ חִנִּי

NOTE.—The following rules sum up the main peculiarities of these verbs:

- (1) The last root-letter does not appear when in the strong verb (קָטַל) the *first* root-letter has Sh<sup>e</sup>wa; *e.g.* Qal Imperf., Impera., and Infin. Constr.; Niph. Perf. and Partic.; all parts of the Hiph. and Hoph.
- (2) Where in the strong verb the first root-letter has  $\text{־}$  or  $\text{־}$ , there in ע"ע verbs the first root-letter has the second vowel of the strong verb form; cp. קָטַל with סֵב; יִקְטֵל with יִסֵּב.

\*<sup>1</sup> Except in Aramaising forms.

\*<sup>2</sup> Sometimes the second root-letter is written without Dagesh forte when standing above vocal Sh<sup>e</sup>wa; *e.g.* אִמְשֵׁךְ. The form יִחְנֶךְ (Gen. xliii. 29) is anomalous for יִחְנֶךְ.

\*<sup>3</sup> — is shortened sometimes to  $\text{־}$ , sometimes  $\text{־}$ . ח seems to prefer  $\text{־}$ .



(3) When the last root-letter does not appear, the vowel of a preformative is lengthened; *e.g.* Hiph. יִסֵּב, הִסֵּב.

(4) In the Perf. —, and in the Imperf. יִ— (both bearing the accent) are inserted before consonantal affirmatives, in all stems which are apparently biliteral.

# VOCABULARY.

|                            |                                |
|----------------------------|--------------------------------|
| חָנַן, to pity.            | קָל, to be light, of no        |
| אָרַר, to curse.           | account. Imperf.               |
| סָבַב, to surround, circle | יָקַל. Pi'el, curse.           |
| round. Hiph. turn          |                                |
| round (Trans.).            | תָּם, to finish (with Intrans. |
| מָסַס, Niph. to be melted. | verbs). Imperf. יִתָּם.        |
| Imperf. יִמָּס.            | Hiph. complete, finish         |
| גָּלַל, to roll.           | (with Trans. verbs).           |
| חָתַת, to be dismayed.     | דָּם, to be silent.            |
| Imperf. יִחָת.             | Imperf. יִדָּם.                |
| רָע, to be evil. Imperf.   |                                |
| יָרַע. Hiph. (הָרַע),      | חָלַל, Hiph. to begin.         |
| do evil to (with Dat.).    |                                |

# EXERCISE.

A. 1. Translate into English:

- (1) לָמָּה הִרְעוּתָ לְאִשָּׁה הַזֹּאת לְהַמִּית אֶת-בְּנָהּ:
- (2) גָּלוּ אֶת-הָאֶבֶן שָׁמָּה: (3) הִחֲלוּ לְסֹב:
- (4) תָּמוּ לְדַבֵּר אִתּוֹ: (5) וַתִּסְבֶּינָה לְלֶכֶת
- לְאַרְצָן: (6) יִחַנְנִי יְהוָה וַיַּצֵּי קִלּוֹתַי מִחֲסָדָיו:
- (7) הִנֵּה מְהִלָּה לְבָכוֹת: (8) אֵל תַּחֲתוֹ
- מִפְּנֵיהֶם: (9) אָזָר יוֹם הַיָּלָדִי: (10) <sup>1</sup>הִחֲלוּתָ
- לְהִירְאוֹת אֶת-עַבְדְּךָ אֶת-אִשֶּׁר אָתָּה מְבִיא עֲלֵינִי:

<sup>1</sup> See note on next page.

## 2. Translate into Hebrew:

- (1) Pity me and do kindness with me. (2) And they finished going-round the land of Egypt. (3) To-day (the day) I have rolled this evil thing from on thee. (4) And their heart melted in them, and they were dismayed and fled. (5) And the thing was-evil in his eyes. (6) And it came to pass, when all the people had finished going up, that the waters of the river began to return. (7) And he answered, saying 'Speak, and thou shalt verily curse this people.' And he was silent, and did not begin to curse them. (8) Their enemy shall evilly entreat them, for they have forgotten me. (9) Let me run now and tell my lord that thou hast finished smiting his enemies. (10) They have surrounded thee; but be not frightened before them, because they think to do thee evil.

## EXERCISE.

## \* B. 1. Translate into English:

- (1) חָנְנֵנִי יְהוָה כְּחַסְדֶּךָ: (2) וַיַּחֲנֵן יְהוָה אֹתָם:  
 (3) וַיִּסְבּוּ אֶת-הָעִיר בַּיּוֹם הַשְּׁנִי פַעַם אַחַת  
 וַיֵּשְׁבוּ הַמַּחֲנֶה: (4) וַיִּמַּסּ לִבָּבָם וְלֹא הָיָה  
 בָּם עוֹד רוּחַ: (5) אֶל-כֵּן תִּרְעוּ: (6) נָתַן  
 תַּתֵּן לוֹ וְלֹא יָרַע לִבָּבָהּ בְּתַתָּהּ לוֹ: (7) יְהוָה  
 אֱלֹהֵי הָגַם עַל-הָאִשָּׁה אֲשֶׁר אָנִי מִתְגֹּרֵר  
 עִמָּה הִרְעוֹתָ לְהָמִית אֶת-בְּנָהּ: (8) וְהָעַם  
 עֲבָרִים עַד תֵּם כָּל-הָעַם לַעֲבֹר מִן-הָעִיר: (9)  
 יְהוָה אָתָּה<sup>1</sup> הִחֲלֹתָ לְהִרְאוֹת אֶת-עֲבֹדְךָ אֶת-  
 גְּדֻלָּהּ: (10) וַיֹּאמֶר אֶל-אֲחִיו דָּבָר יְהוָה לֵאמֹר  
 עַל-פָּנַי כָּל-הָעַם אֶכְבֵּד וַיִּדַּם אֲחִיו: (11)

<sup>1</sup> Note full pathah because of following guttural.

וַאֲבָרְכָה מְבָרְכֶיהָ וּמְקַלְלָהָ אָאָר: (12) יִסֹּב  
 אֶל-בֵּיתוֹ וּפָנָיו לֹא יִרְאֶה: (13) וּנְקָלוּתִי עוֹד  
 מִזֹּאת וְהָיִיתִי שָׁפֵל בְּעֵינָיו: (14) וַיִּירָא יַעֲקֹב  
 מְאֹד וַיָּצַר לוֹ וַיִּחַץ אֶת-הָעֵס לִשְׁנֵי מַחֲזוּת:

## 2. Translate into Hebrew:

- (1) I will no more curse the earth for the sake of man. (2) And he said unto them, 'Encompass the land (by) the way of the sea.' (3) And he said unto her, 'Wherefore hast thou come hither?' and the woman was silent and could not speak. (4) And they began to flee before the enemy, and the thing was-evil in the eyes of Moses. (5) And they rolled a great stone to the door, and they sat upon it. (6) And the heart of the people melted, and they feared to go down. (7) Cursed be those that curse thee, and blessed be those that bless thee. (8) In that day I will establish for him that which I have spoken to his house, beginning and finishing.<sup>1</sup> (9) In the place where the dogs licked his blood, shall the dogs lick thy blood, even thine.<sup>2</sup> (10) Thy father made-hard his yoke, and do thou make it light. (11) And thou hast done more evil<sup>3</sup> than all who were before thee. (12) And the people went out, and they spoiled the camp of their enemies. (13) And she began to afflict him, and his strength departed from on him.

<sup>1</sup> Use Infin. Absol. (Finish, בָּלָה).

<sup>2</sup> See on Chap. IX. B. § 3. 1.

<sup>3</sup> Say 'hast-made-evil to do . . .'



## CHAPTER XXX.

## "פ GUTTURAL AND נ"פ VERBS.

(See Paradigm D.)

## A. Pe Gutturals.

§ 1. The peculiarities of "פ guttural verbs arise from the fact that the gutturals—

- i. cannot be doubled.
- ii. prefer an *a* to an *e* or *i* sound.
- iii. cannot take vocal Sh<sup>e</sup>wa.
- iv. often prefer a ḥaṭeph vowel to a quiescent Sh<sup>e</sup>wa.

All these peculiarities are illustrated by a verb like עָמַד, 'stand';

- |                         |           |     |                             |
|-------------------------|-----------|-----|-----------------------------|
| e.g. i. Impf. Niph.     | יַעְמֹד   | cp. | יִקְמֹל                     |
| ii. Impf. Qal           | יַעְמֹד   | "   | יִקְמֹל (originally — יִקְ) |
| iii. 2 m. pl. Perf. Qal | עָמְדָתֶם | "   | קָמְלָתֶם                   |
| iv. Imperf. Qal         | יַעְמֹד   | "   | יִקְמֹל                     |

§ 2. *Remarks.* The following further points on these peculiarities may be noted :

- on (i.) The Niph. Impf. Impera. and Inf. Constr. are the only parts in which the guttural would naturally be doubled. There is no question as to strong or weak gutturals: all alike require a vowel long by compensation in the first syllable, because it bears the counter-tone (Metheg).

on (ii.) With regard to the vowel sound preferred, the general rule is that the guttural prefers a vowel of a different class to the ultimate vowel. So in the Impf. Qal if the second vowel is — the first is —: if —, the first is —; <sup>1</sup> *e.g.* יַעֲמֹד, but יִחַזֵּק. But notice

(a) the 1st pers. sing. Impf. Qal regularly prefers —; *e.g.* אֶעֱמֹד.

(b) in the Impera. the ḥaṭeph vowel is usually of the *a* class; *e.g.* חֲזַק.

on (iv.) In the Impf. Qal, the first root-letter nearly always has a ḥaṭeph vowel, unless it is ח; *e.g.* יַחֲזֵק, but יַחֲזֵק, יַחֲזֵק, but יַחֲזֵק.

It must be remembered that a ḥaṭeph vowel becomes a full vowel before any kind of Sh<sup>e</sup>wa; *e.g.* נַעֲשֶׂה, 'he was made'; fem. נַעֲשֶׂתָּה.

*N.B.*—In the verbs הָיָה, 'be, become,' and חָיָה, 'live,' the first root-letter hardly ever takes a ḥaṭeph vowel after a prefix or preformative; <sup>2</sup> *e.g.* יִחַיָּה, נִחַיָּה, בִּחַיָּה (contrast הָיָה), וְחַיָּה (contrast וְחַיָּה). Note that ו before these two verbs is pointed ו not ו when the first root-letter has Sh<sup>e</sup>wa; *e.g.* וְחַיָּה (contrast וְחַיָּה). And notice that when the ה or ח has quiescent Sh<sup>e</sup>wa, the previous vowel is pointed with Metheg to emphasise the quiescent Sh<sup>e</sup>wa.

## B. ש" Verbs.

Six verbs beginning with ש have certain peculiarities in the Qal. They are אָמַר, 'say'; אָכַל, 'eat'; אָבַר,

\*<sup>1</sup> But when the last vowel is — the first is frequently the same; *e.g.* יַחֲזֵק. Notice that the apocopated form of this is יַחֲזֵק, for an accented Šeghol never comes before a pathaḥ. So also Impf. of חָדַל is יַחֲדַל, but 3 m. pl. is יַחֲדָלוּ, the disappearance of the pathaḥ rendering the Šeghol unnecessary.

<sup>2</sup> The chief exception is the Hiph. of חָיָה, *i.e.* הִחַיָּה, 'he saved alive.'

'perish'; אָבָה, 'be willing'; אָפָה, 'bake'; and, in some cases, אָחַז, 'seize.'

The Imperf. Qal has — for its first vowel, and — for its second<sup>1</sup> (except in the two which are also ל"ה); *e.g.* יֹאמֵר, 'he will say.'<sup>2</sup> In the first pers. sing. only one פ" is written; *e.g.* אֶמַּר, 'I will say' (not אֶאמֵר).

The Impera. has either — or — under the פ"; *e.g.* אֶמַּר, אֶכֶּל.

The Infin. Constr. has regularly —. לֵאמֹר contracts to לֵאמֹר; but this does not happen with other פ" verbs.

*Note.*— is occasionally found also in the preformatives of the Niph. and Hiph.; *e.g.* אוֹכִיל, 'I will give to eat . . .'

#### VOCABULARY.

|                                   |                                  |
|-----------------------------------|----------------------------------|
| עָבַר, to cross over, transgress. | חָדַל, to cease. Impf. יִחְדַּל. |
| עָנָה, to answer.                 | חָנָה, to encamp.                |
| עָזַב, to leave.                  | אָהַב, to love. Impf. יֹאהֲב.    |
| עָזַר, to help.                   | אָכַל, to eat.                   |
| עָבַד, to serve. Niph. be tilled. | אָבַד, to perish.                |
| חָזַק, to be strong. Hiph.        | אָסַף, to gather. Impf. יֹאסֹף.  |
| take hold of (ב).                 | לָחֵם (m.), bread (a.).          |

<sup>1</sup> This — usually becomes — in pause; *e.g.* יֹאכֶל. But יֹאמֵר in pause is יֹאמֵר.

<sup>2</sup> In this word alone the final — becomes —, when the addition of Waw consec. necessitates the drawing back of the accent to the long and open penultimate: — is then easier to pronounce before ר than —. But in the first person we have יֹאמֵר.



EXERCISE.

A. 1. Translate into English :

- (1) הָאֲכִילִם לֶחֶם: (2) וַיַּחֲדְלוּ לַעֲבֹד אֶת-  
הַנָּהָר בִּי אָמְרוּ פֶּן נֹאבֵד שֵׁם: (3) וַיַּעֲנֶהוּ  
לֵאמֹר אֵל יִהְיֶה גִּוְנִי הַנְּעָרִים וַיֹּאמֶר אֵל תִּירָא  
בִּי לֹא אֶעֱנֶבֶךְ: (4) וַיַּעֲזֹב אֶת-כָּל-אֲשֶׁר לוֹ  
בְּיָדוֹ: (5) וַיֹּאבֵל<sup>(a)</sup> וַיִּשֶׁת וַיִּשְׁכַּב לִישָׁן: (6) לֹא  
תַעֲבֹד אֲרָצָם בִּי אִם יַעֲמְדוּ אִיְבֵיכֶם בְּקִרְבָּה:  
(7) אֵל תֹּאמַר אֲנִי עָשִׂיתִי זֹאת בִּי הוּא  
עֲזָרָה: (8) וַיֹּאמֶר לָהּ הַמֶּלֶךְ מִה-לָּךְ וַתֹּאמֶר  
אֲמָרָה לִי הָאִשָּׁה הַזֹּאת תָּנִי אֶת-בְּנֶךָ וְנִאֲכַלְהוּ:  
(9) וַיְהִי בַּהֲיוֹתוֹ שֵׁם וַיֵּצֵא לְהַלָּחֵם בָּהֶם  
וַיַּחֲזֹק מֵהֶם וַיַּחֲלוּ לָנוּס מִלִּפְנֵי וַיֹּאבְדוּ רַבִּים:  
(10) וַיֹּאחֲזֶהוּ דָּוִד בְּנִפְשׁוֹ:

(a) See Chap. XXVI. § 6, Rem. 1.

2. Translate into Hebrew :

- (1) I will not leave you, for ye have served me, and  
ye shall be before me all the days. (2) This  
shall be done in thy days. (3) Let them eat  
bread and drink water. (4) Lay hold on thy  
sword and stand (up) to help us. (5) I will  
serve him, and let him show mercy to me. (6)  
Be strong, to stand up against them. (7) He  
will not cease going up against them, for his men  
are gathered unto him. (8) And I said, 'Shall  
we cross over the river?' And he answered me  
saying, 'Make the people cross over before thee,  
and let them camp there.' (9) And the king  
loved me, and said to me, 'If thou wilt serve me,  
I will gather thy seed unto me that they may eat  
in my house all the days.' (10) And he offered

up (made to go up) his son upon his altar. (11)  
And he said, 'Go thou up, eat and drink'; and  
he went up to his house and ate and drank.

## EXERCISE.

\* B. 1. Translate into English:

- (1) חֲזַק וְאַמֵּץ כִּי אֶתָּה תִּנְחִיל אֶת־הָעָם הַזֶּה  
אֶת־הָאָרֶץ: (2) וַיַּעֲזֹב כָּל־אֲשֶׁר לוֹ בְּיָדוֹ:  
(3) עַד־הֵנָּה עֲזָרְנוּ יְהוָה: (4) כֹּה אָמַר הַמֶּלֶךְ:  
שִׁימוּ אֶת־זֶה בֵּית הַכֶּלָּא וְהֶאֱכִילוּהוּ לֶחֶם לַחֵץ  
עַד בָּאִי בְּשָׁלוֹם: (5) וַיֵּאָהֱב אֶת־בָּתּוֹ וַיֹּאמֶר  
אֶעֱבְדָּה שִׁבְעַת שָׁנִים בְּבֵתָהּ: (6) הִנֵּה אֲנִי מִכָּה  
בַּמָּטָה אֲשֶׁר בְּיָדִי עַל־הַמַּיִם וְנִהְפְּכוּ לָדָם:  
(7) הָאָמִין בִּיהוָה וַיַּחֲשֹׁבָה לוֹ צָדָקָה: (8)  
וַיָּבוֹא וַיִּתֵּן עַל־פָּנָיו הָעֵיר: (9) וַתַּהַר הָאִשָּׁה  
וַתֵּלֶד בֶּן כָּעֵת אֲשֶׁר־דִּבֶּר אֵלֶיהָ הַנָּבִיא:  
(10) הָאֱלֹהִים אֲנִי לְהַמִּית וּלְהַחְיֹת כִּי־זֶה  
שִׁלַּח אֵלַי לְאַסֵּף אִישׁ מִחֻלּוֹ: (11) חֲדַל  
מִמֶּנּוּ וְנִעֲבְדָּה אֶת־מִצְרַיִם כִּי טוֹב לָנוּ עֲבַד  
אֶת־מִצְרַיִם מִמֶּתְנּוּ בַּמִּדְבָּר: (12) וַתֵּרָא הָאִשָּׁה  
כִּי טוֹב הָעֵץ וְנִחְמָד וַתִּקַּח מִפְּרִיו וַתֹּאכַל:  
(13) הָאוֹסִיף עוֹד לָצֵאת לַמִּלְחָמָה אִם אֶחָדִל:

2. Translate into Hebrew:

- (1) I will not eat, until (if) I have said my say  
(words). (2) I did not believe the words, until  
that I came and mine eyes saw. (3) Cease to  
do evil, learn to do good. (4) If thou wilt love  
the Lord with all thine heart, then He will help  
thee; but if thou forsake Him, then thou shalt  
surely perish. (5) Ye shall cross over the river

and encamp before the city. (6) Let your feet turn back from the evil way in which ye are going. (7) And his heart was strong, and he forsook God and ceased to worship Him. (8) As for the man who announced (Partic.) to me saying, 'Saul is dead,' thinking that he brought-good-news, why I laid hold on him and killed him. (9) And his mother used to make for him a small garment, and used to take it up to him from time to time (days to-days), at her going up with her husband to sacrifice. (10) Their gods are gods of the mountains, therefore they are stronger than we: and let us fight with them in the plain, (to see) if we shall not be stronger than they. (11) And the king said to the prophets, 'Shall I go against this place to battle, or shall I forbear?' And they said, 'Go up.' (12) And they rose up and left their tents and their camp as it was, and they fled for (L S) their lives.



## CHAPTER XXXI.

## ע GUTTURAL AND ל GUTTURAL VERBS.

(See Paradigms *E* and *F*.)*A. ע Guttural Verbs (with ע"ר Verbs).*

The following general rules follow from the peculiarities of the gutturals :

- i. A vocal Sh<sup>e</sup>wa is replaced by a ḥaṭeph pathaḥ ;  
*e.g.* בְּחַרְוֹ, not בְּחָרְוֹ.

This — generally influences a preceding short vowel, by turning it into a vowel of its own class ;  
*e.g.* שְׁחַטְוֹ, not שְׁחָטְוֹ (Imperative).

ר may take a vocal Sh<sup>e</sup>wa, but sometimes it has a ḥaṭeph pathaḥ ; *e.g.* בְּרַכְוֹ.

- ii. Pathaḥ usually replaces ḥolem in the Impf. and Impera. Qal ; *e.g.* יִשְׁחַט.

Sometimes pathaḥ replaces Çere in the Perf. Pi'el ;  
*e.g.* גִּחַם, but שָׁחַת.

- iii. The guttural cannot be doubled in the Pi'el, Pu'al, and Hithpa'el.

ר requires a short vowel before it to be lengthened by compensation ; <sup>1</sup> *e.g.* Pi'el בִּרְדֵּי (for בִּרְדִּי) ; Pu'al בִּרְדֵּי (for בִּרְדִּי).

<sup>1</sup> The beginner is reminded that — and —, when due to compensatory lengthening, are fixed, *i.e.* unaffected by the accent.

ה, ה, ע usually require no compensation ; *e.g.* נָחַם  
(Niph. or Pi'el from נָחַם), מָהַר (Pi.).

א sometimes requires compensation, sometimes not ;  
*e.g.* מָאֵן, but נִאָץ.

## B. ל Guttural Verbs (including verbs ending in ה).

The following rules give all the main peculiarities :

(1) The Impf. Qal has — for its second vowel.

(ל"ר verbs sometimes have '—.)

(2) The guttural, when final and preceded by —,

י—, ו or י, requires a furtive pathah ; *e.g.* הִשְׁלִיחַ.

(3) — followed by furtive pathah contracts into —,  
except

(a) in infinitives and participles absolute ;

(b) in pause forms.

*e.g.* שְׁלַח (Pi.), in pause שֶׁלַח. Partic. מְשַׁלֵּחַ ;  
constr. מְשַׁלֵּחַ. Inf. absol. שִׁלַּח ; constr. שִׁלַּח.

(4) A helping — slips in before the ת of the 2nd  
pers. fem. sing. in the Perfects, without disturbing  
the pointing of the ת ; *e.g.* שִׁלַּחְתָּ (not שִׁלַּחְתָּ).

## VOCABULARY.

בָּרַךְ (Pi.), to bless.

צָעַק, to cry out.

נָחַם (Pi.), to comfort. Niph.

שָׁרַת (Pi.), to serve.

repent of (עָל).

גָּרַשׁ (Pi.), to drive out.

מָאֵן (Pi.), to refuse.

מָהַר (Pi.), to hasten.

שָׁבַע (Niph.), to swear.

בָּחַר, to choose.

שָׁאַל, to ask, beg, inquire.

יָשַׁע (Hiph.), to save.

## EXERCISE.

(Before doing this exercise, the beginner should carefully read Appendix B, on the formulæ used in taking oaths.)

## A. 1. Translate into English :

(1) אֵל תִּדַּע אַתֶּם אֶת-אֲשֶׁר אֶעֱשֶׂה וַיֹּאמֶר  
 לֹא אֹדִיעֶם: (2) וַיִּגְרְשׁוּם מִקְּדָרָץ וְאִין  
 מוֹשִׁיעֶם: (3) מְבָרְכִים מִשְׁרָתִי יְהוָה: (4)  
 יְבָרְכֶה יְהוָה וַיִּשְׁמְרֶה בְּצִאֲתָהּ וּבְבֹאָהּ וַיִּשָּׂא  
 אֶת-פָּנָיו אֵלֶיהָ: (5) וַיִּשָּׁבַע לֵאמֹר אִם אֲשַׁכַּח  
 אֶת-חֲבֵרִית אֲשֶׁר כָּרַתִּי אִתְּכֶם: (6) גָּחַמוּ אֶת-עַמִּי  
 אֹמֵר אֶל-הֵיכֶם: (7) לֹא תִשָּׁכַח לִפְנֵי: (8)  
 וַיְבָרַכְתִּי כָל-מְבָרְכֶיהָ: (9) צַעֲקוּ לִי וְאוֹשִׁיעֶהָ כִּי  
 שָׁמַעְתָּ בְּקוֹלִי: (10) וַתֹּאמֶר הִנְנִי שֹׁמַעַת אֶת-  
 אֲשֶׁר אַתָּה מְדַבֵּר:

## 2. Translate into Hebrew :

- (1) They fought against them, and were smitten; and they cried unto their God to save them. (2) And he asked water from them, and they refused to give it to him. (3) And he asked him, saying, 'Swear, pray, unto us'; and he swore unto him, saying, 'As the Lord liveth and as thy soul liveth, I will not drive thee out.' (4) He repented of his transgression. (5) And he-did-evil to them, and sent away their sons and daughters. (6) Thou (fem.) hast cried unto me, and been comforted. (7) And it came to pass, when he had finished eating bread, that he hastened to go out thence. (8) Choose ye to-day whom ye will serve. (9) And I swore unto him, saying, 'The Lord shall do so to me and more also, if I do this evil thing.' (10) Bless me, even me<sup>1</sup> also.

<sup>1</sup> Use אֲנִי here ; see § 3, note 1, on p. 39.



## EXERCISE.

\* B. I. Translate into English:

- (1) הַמֶּלֶךְ הַגָּדֹל אֶתִּי מִכָּל־רַע יְבָרֵךְ אֶת־  
 הַנְּעָרִים: (2) מֶה עָשִׂיתָ לִּי לֹא אֶיִבִּי לְקַחְתִּידָּהּ  
 וְהִנֵּה בִּרְכַּת בָּרֵךְ: (3) נִשְׁבַּע יְהוָה וְלֹא יִנָּחֶם  
 אֶתָּה לִהְיוֹן לְעוֹלָם: (4) וְאַצִּיל אֶתְכֶם מִיַּד  
 מִצְרַיִם וְאַגְרֹשׁ אֹתָם מִפְּנֵיכֶם: (5) וַיָּבֹאוּ אֶל־בֵּית  
 הַנָּעַר וַיִּשְׁאַלּוּ לֹו לְשָׁלוֹם: (6) וַיֹּמְאֻנוּ הָעַם  
 לְשִׁמֹּעַ בְּקוֹלּוֹ וַיֹּאמְרוּ לֹא כִּי אִם מֶלֶךְ יְהוָה  
 עָלֵינוּ: (7) עֲלֵה וְהַצֵּלָה וְנִתֵּן יְהוָה אֶת־הָעִיר  
 בְּיַד הַמֶּלֶךְ: (8) וַיִּשְׁבַּע־לִי כִּיֹּם הַמֶּלֶךְ אִם־יָמִית  
 אֶת־עַבְדּוֹ בַּחֶרֶב: (9) וַיִּנַּח אֶת־נִבְלָתוֹ בְּקִבְרוֹ  
 וַיִּסְפְּדוּ עָלָיו: (10) וַיַּעַל וַיַּצַּר עַל־הָעִיר וַיִּלָּחֶם  
 בָּהּ: (11) וַאֲרַבְּעָה אֲנָשִׁים הָיוּ פֶתַח הַשָּׁעַר  
 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ מֶה אֲנַחְנוּ וַיִּשְׁבִּים פֶּה  
 עַד־מָתָנִי: (12) וַיִּפְצַר־בוּ לְקַחַת וַיֹּמְאֻנוּ:

2. Translate into Hebrew:

- (1) And the child stood before him and ministered unto him. (2) Whatever he did, the Lord made him prosper. (3) As the heavens are-high above the earth, so great is His mercy toward them that fear Him. (4) Let not thine heart be high, neither haste thee to do-evil. (5) And he asked the woman saying, 'Wherefore didst thou cry out?' (6) And she refused to be comforted, for she said, 'They have driven me out from my land.' (7) And he swore unto him, saying, 'Surely I will bless thee, and thou shalt be blessed.' (8) I have repented that I have set him up to be king; for he hath turned back from after me. (9) And the king asked how

the people fared<sup>1</sup> and how the war fared. (10) Hast thou (fem.) not heard that he is king, and our lord doth not know it? (11) Ask what I shall do for thee, before I am taken from with thee. (12) Nay, but thou shalt verily send me away. (13) Send away my people, that they may serve me. (14) Thou shalt not cause thy voice to be heard with us, lest some of us smite you. (15) Cause me to hear Thy loving-kindness in the morning; cause me to know the way wherein I should walk.

<sup>1</sup> Say 'for the peace of the people.'

## CHAPTER XXXII.

## ס"ל VERBS.

(See Paradigm G.)

§ 1. In connexion with these verbs, it is important to remember that ס at the beginning of a syllable, is a guttural; at the end of a syllable, it is quiescent.

Where it is quiescent, the preceding vowel is always long (except in the 3rd and 2nd pers. fem. plur. Impf.); *e.g.* Perf. Qal מָצָא, 'he found'; Impf. יִמְצֵא. מֵלֵא (stative), 'he is full (of)'; Impf. יִמְלֵא.

§ 2. Perfects. In all other Perfects except the Qal, the long vowel before consonantal affirmatives is  $\text{־}$ ; *e.g.* Niph. נִמְצְאָה, נִמְצְאָה; Hiph. הִמְצִיא, הִמְצִיא.

In the Perf. Qal, however, the  $\text{־}$  is retained (except in stative verbs); *e.g.* מָצָאָה (but מֵלֵאָה).

§ 3. Imperfects. The Impf. Qal has  $\text{־}$  for its second vowel; *e.g.* יִמְצֵא.<sup>1</sup> But in the 3rd and 2nd pers. fem. plur. there is an accented  $\text{־}$  before the ס; *e.g.* תִּמְצְאֵנָה.

In the Impf. Hiph'il this  $\text{־}$  takes the place of  $\text{־}$  in the corresponding parts of the strong verb; *e.g.* תִּמְצְאֵנָה.

§ 4. There is frequently a confusion between forms of ס"ל and ה"ל verbs; *e.g.* חֲטָאִים (for חֲטָאִים), 1 Sam. xiv. 33.

So the Infin. Constr. of מֵלֵא is מֵלֵאָה.

<sup>1</sup> This Qameç is retained before suffixes; *e.g.* יִמְצְאֵנִי, יִמְצְאֵנִי.



The commonest example of this is in the word לִקְרֹאת, 'to meet' (with suff. לִקְרֹאתוֹ, etc.), which strictly comes from the root קרה.

## VOCABULARY.

|  |   |
|--|---|
| מָצָא, to find.                                  | פָּלָא, Niph., be wonderful.                                |
| מָלָא, to be full; be full of, fill (with Acc.). | חָטָא, to sin.  |
| Pi'el, to fill (with two Acc.).                  | חַטָּא (noun m.), sin; with suff. חָטְיוֹ. Plur. חַטָּאִים. |
| שָׂנֵא, to hate.                                 |   |
| קָרָא, to call, read.                            | לִקְרֹאת, to meet.  |

## EXERCISE.

A. 1. Translate into English :

(1) חָטָאתִי לְפָנֶיךָ שָׂא-נָא לִי: (2) אֵל תִּשָּׂא אֶת-אֵיבֶךָ: (3) נִפְלְאָה זֹאת בְּעֵינָיו: (4) אִם תִּקְרָא לִי וְשִׁמְעָתִיד: (5) וַיִּרְבּוּ בְנֵי יִשְׂרָאֵל וַתִּמָּלֵא הָאָרֶץ אֹתָם: (6) וַאֲקָרָא<sup>1</sup> קוֹל גְּדוֹל וַאֲמַר לָהֶם הִשְׁמִירוּ לָכֶם פֶּן אֲשַׁחַת אֶת-עִירְכֶּם: (7) בָּאָה לִקְרֹאתִי וַתֹּאמֶר לִי אֵל תִּמָּאֵן לְעֹזְרֵנִי: (8) וַתִּמְצָאנָה אֹתוֹ וַתִּבְכֶּינָה לְפָנָיו: (9) שָׁנְאֶתְנִי וַתִּבְקֹשׁ לְהָרֵעַ לִי: (10) יֵרָאֵנוּ מִפָּנָיו כִּי חֹזֶק הוּא מִמֶּנּוּ:

<sup>1</sup> Cognate Accusative.

2. Translate into Hebrew :

- (1) The earth is full of evil; but thou hast filled my hand with good things. (2) Why wast thou not afraid to lift up thy hand against my life? (3) Thou hath done wonderful and fearful things (use Niph. Participles, fem. plur.). (4) And I will

be found of<sup>1</sup> you, and will bring you back to your land. (5) They came to meet him and brought-back word to him.<sup>2</sup> (6) These are the sins wherewith he made them to sin. (7) And she read the book in their ears; and they said, 'The Lord shall do so to us and more also, if we do not hearken unto thee.' (8) Let all my haters go down to Sheol. (9) Thou hast taken away (נשא) my sin, and my transgression is no more. (10) I caused them to lift up his corpse and bring it thither. (11) When thou wast but a boy (use בָּעוֹר), thou wast brought to this land where thou art to-day. (12) And they hastened to meet them, and they asked them, saying, 'Why did ye hate us, and didst not save us from our enemies?'

EXERCISE.

\* B. 1. Translate into English:

- (1) וַיֵּשֶׁא יְהוָה פָּנָיו אֵלָיו וַיֹּשֶׁם לָהּ שָׁלוֹם;
- (2) וַתָּשָׁב מִנֶּגֶד וַתֵּשֶׂא אֶת-קוֹלָהּ וַתִּבְדֹּד: (3)
- וַיֹּאמֶר אֶל תִּירָא כִּי לֹא תִמְצָאָה יַד הַמֶּלֶךְ
- אָבִי: (4) הִנֵּה עוֹדָה מִדְּבַר שָׁם עִם-הַמֶּלֶךְ
- וְאֲנִי אָבוֹא אַחֲרָיו וּמְלֹאֲתִי אֶת-דְּבָרָיו: (5)
- הִתְקַדְּשׁוּ כִּי מִחֵר גַּעֲשֶׂה יְהוָה בְּקִרְבְּכֶם נִפְלְאוֹת:
- (6) הֲלֹא אָמַרְתִּי אֵלֵיכֶם אֶל תַּחֲטְאוּ בִּילֹד וְלֹא
- שָׁמַעְתֶּם: (7) וַיֹּאמֶר אֵלָיו הַשְׁקִינִי-נָא מֵעַתָּה
- מִיָּם כִּי צִמְאֹתִי: (8) הִהְרָה לָבוֹ וְנִחַבְּאֹתָם
- שָׁמָּה שְׁלֹשֶׁת יָמִים: (9) מִהֲיָה עֲשִׂיתָ לְאַהֲבָה
- אֶת-שִׁנְאִיהָ וְלִשְׂנֹא אֶת-אַהֲבִיהָ: (10) אִם יֵשֶׁה-נָּא
- מִצְלִיחַ דְּרַכִּי וְהָיָה הָעֲלָמָה הַיְצִיאֲתָ לְשֹׂאב הָיָה
- הָאִשָּׁה אֲשֶׁר הוֹכִיחַ יְהוָה לְבֶן-אֲדָנֶי: (11) וַיְהִי

<sup>1</sup> ל often = 'by,' after Passive verbs.

<sup>2</sup> Use two Accusatives.

כָּל־הָאִישׁ אֲשֶׁר יִהְיֶה־לּוֹ רִיב לְבוֹא<sup>1</sup> אֶל־הַמֶּלֶךְ  
 לְמִשְׁפָּט וַיִּקְרָא אֶבְשָׁלוֹם אֵלָיו וַיֹּאמֶר אִי־מִוּהָ  
 עִיר<sup>2</sup> אָתָּה: (12) וַתֵּצֵא לְקִרְאָתָא סִיסְרָא וַתֹּאמֶר  
 אֵלָיו סוּרָה אֵלַי אֲדֹנִי אֶל־תִּירָא וַיָּסֶר אֵלֶיהָ  
 הָאֱהָלָה:

## 2. Translate into Hebrew:

- (1) And they said, 'We have sinned, but do Thou take away our sin.' (2) If now I have found favour in thine eyes, let me go and find the woman. (3) And she said, 'Thou hatest me and lovest me not, for thou hast not told me this thing.' (4) My lips shall be full of Thy praise. (5) How wonderful are Thy works, O Lord! I cannot find them. (6) The stone was heavy, and they could not lift it up. (7) Thou hast walked in the way of thy father, and hast made my people to sin. (8) Arise, go down to meet him; Lo, he is in the vineyard, which he has gone down to possess (it). (9) And he hastened to call (for) them, and he said, 'I have sinned against the Lord your God.' (10) Only make (fem.) for me thence a little bread at the first, and thou shalt bring it forth to me; and for thyself and thy son thou shalt make afterwards. (11) And when Moses came before the Lord to speak with Him, he used to remove it (fem.) until his going out; and he used to go out and speak to the children of Israel what he was commanded. (12) And (if) the Lord is with us, then why has all this happened to (= found) us? and where are all His wonderful works which our fathers related to us?

<sup>1</sup> Translate 'which (ought) to come . . .'

<sup>2</sup> Lit. as to city.



## CHAPTER XXXIII.

## IRREGULAR NOUNS.

Many of the commonest nouns in Hebrew are irregular in declension.<sup>1</sup>

(a) <sup>2</sup>אִישׁ, 'man,' has for its plural אֲנָשִׁים, which is strictly the plural of אָנֹשׁ, a rare and poetical synonym for אִישׁ; Constr. אֲנָשֵׁי.

(b) אִשָּׁה, 'woman,' has Constr. אִשָּׁת; with suffixes אִשְׁתִּי, etc. Plur. נָשִׁים; Constr. נָשֵׁי.

(c) { אָב, 'father,'  
אָח, 'brother,' have a י in the sing. Constr. and before suffixes; e.g. Constr. אָבִי, אָחִי; with suff. אָבִיו, אָחִיךָ, אָחִיכֶם, אָחִיהֶם, etc.

In the plural they are declined differently.

אָב; pl. אֲבוֹת; Constr. אֲבוֹת; with suffixes אֲבוֹתִי, etc.<sup>3</sup>

אָח; pl. <sup>4</sup>אֲחִים; Constr. אָחִי (note the  $\text{־}$ ); with suffixes <sup>5</sup>אָחִיו, אָחִיךָ, אָחִיכֶם, אָחִיהֶם, etc.

(d) אחות, 'sister.' Plur. (אֲחִיות), with suff. אֲחִיותִי, etc.

<sup>1</sup> Words expressing close blood-relationship are mostly irregular, as in many other languages.

<sup>2</sup> אִישׁ and אִשָּׁה are often used redundantly before other nouns; as אִישׁ נָבִיא, 'a prophet'; אִשָּׁה אֶלְמָנָה, 'a widow.' See also Chap. IX. B. § 3. אָנֹשׁ denotes 'man in his frailty, mortal man.'

<sup>3</sup> אֲבוֹתֵיהֶם is often found for אֲבוֹתָם.

<sup>4</sup> אֲחִים is virtually reduplicated.

<sup>5</sup> Notice the Şeghol, because pathah may never precede ה (so אָחִי in pause becomes אָחִי). Cp. אֶחָד, 'one'; Constr. אֶחָד.

- (e) בֶּן, 'son'; Constr. <sup>1</sup>בֶּן; with suffixes בְּנִי, בְּנוֹ, בְּנֶה, בְּנֵה, etc. Pl. בָּנִים.
- (f) בַּת, 'daughter' (for בְּנֶת); Constr. בַּת; with suffixes בְּתִי (for בְּנֶתִי), etc. Pl. בָּנוֹת.
- (g) בַּיִת, 'house'; Constr. בַּיִת; with suffixes בֵּיתִי, etc. Plur. <sup>2</sup>בָּתִּים; Constr. בְּתִי; with suffixes בְּתִיהֶם, etc. (fixed  $\text{---}$ ).
- (h) יוֹם, 'day'; plur. <sup>3</sup>יָמִים; Constr. יָמִי.
- (i) כְּלִי, 'implement, weapon'; Constr. כְּלִי; with suffixes כְּלִיָּה, כְּלִיָּהּ, etc. Plur. כְּלִים; Constr. כְּלִי.
- (j) מַיִם, 'water'; Constr. מַי or reduplicated מַימִי; with suffixes מַימִיכֶם, etc.
- (k) עִיר (f.), 'city.' Pl. עָרִים (fixed  $\text{---}$ ); Constr. עָרֵי.
- (l) פֶּה, 'mouth'; Constr. פִּי; with suffixes פִּיו or פִּיהוּ, פִּיהָ, פִּיהָ, etc. Plur. פִּיּוֹת.
- (m) רֹאשׁ, 'head.' Plur. רָאשִׁים (fixed  $\text{---}$ ); Constr. רָאשֵׁי. (The sing. was originally רֹאשׁ.)
- (n) שֵׁם, 'name'; Constr. שֵׁם or <sup>4</sup>שֵׁם; with suffixes שְׁמִי, שְׁמֶךָ, etc. Plur. שְׁמוֹת; Constr. שְׁמוֹת.

## EXERCISE.

## 1. Translate into Hebrew:

- (1) These are the heads of their fathers' houses. (2) He is my brother, for he doeth the will of God. (3) And he said to his daughter, 'Do not refuse to do this.' (4) And his brethren came before

<sup>1</sup> Or בֶּן, esp. in phrase יְהוֹשֻׁעַ בֶּן־נֹחַן, 'Joshua the son of Nun.'

<sup>2</sup> The Qameç is almost certainly ā not ō. So it seems to violate the rule that a long vowel cannot stand in a closed syllable unless it bears the accent. But Wright (*Comparative Grammar*, p. 88) thinks that it is contracted from בֵּיתִים and the Dagesh is D. lene. The Metheg perhaps supports this view.

<sup>3</sup> Perhaps for יוֹמִים. But if so the derivation has been forgotten in the Constr., which should be יָמִי.

<sup>4</sup> שֵׁם only with Maqqeph following.

him, with their weapons of war in their hands. (5) What is thy name? And he answered, 'My name is David, and I am the son of thy father's sister.' (6) And it came to pass in the days of his grandfather, that he built many houses. (7) And he saw the cities of the land, that they were very strong. (8) Lo! his wife and his brother's wife are coming to comfort thee. (9) And he smote them with (ל) the edge (פֶּה) of the sword. (10) Harken to the words of his mouth. (11) These are the names of my brethren and of their father. (12) And her brother dwelt by the river, and drank of its waters. (13) And your fathers did not trust in<sup>1</sup> his word; and he stretched out his hand, and the waters of the river were turned<sup>2</sup> to blood. (14) And his father said to him, 'Let us hasten to go down to Egypt; for the thing is sure.<sup>3</sup> Behold, my son was dead and is alive again.'<sup>4</sup>

2. Translate (using the vocabulary at the end of the book):

(1) וַיֹּאמֶר אַבְרָהָם כִּי אֶמְרָתִי רַק אֵין יִרְאֵת  
אֱלֹהִים בְּמָקוֹם הַזֶּה וַהֲרִגוּנִי עַל־דְּבַר אִשְׁתִּי:  
(2) וַיֹּאמֶר אַבְרָהָם אֶל־לוֹט אֶל־נָא יְהִי רִיב  
בֵּינִי וּבֵינְךָ כִּי אֲנָשִׁים אַחִים אֲנַחְנוּ: (3) אֶת־  
בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה וַיִּשְׁנָאָה: (4)  
וַיּוֹצֵא הָעֶבֶד כְּלִי כֶסֶף וּכְלִי זָהָב וּבְגָדִים:  
(5) וּדְבַרְתָּ אֵלָיו וְשָׁמַתָּ אֶת־הַדְּבָרִים בְּפִיו  
וְאָנֹכִי אֶהְיֶה עִם פִּיךָ וְעִם פִּיהוּ וְהוֹרִיתִי אֶתְכֶם  
אֶת אֲשֶׁר תַּעֲשׂוּ: (6) בְּאַחַד לַחֹדֶשׁ נִרְאוּ  
רֵאשֵׁי הַדְּהָרִים: (7) לֹא יִקְרָא שְׁמָךְ עוֹד יַעֲקֹב

<sup>1</sup> Use Hiph. of אָמַן with ב.

<sup>2</sup> הפך Niph.

<sup>3</sup> Use Niph. Part. אָמַן.

<sup>4</sup> Say, 'has lived.'

<sup>5</sup> = 'on the first (day) of . . .'



בִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמִי: (8) יֵשׁ-לָנוּ אָב  
 זָקֵן וְיֵלֵד זָקִים קָטָן וְאֶחָיו מֵת וְאָבִיו אָהָב:  
 (9) וַיֹּאמְרוּ נִקְרָא לַנְּעָרָה וְנִשְׁאַלָּהּ אֶת-פִּיהָ:  
 (10) מָרִית פִּי יִהְיֶה וְלֹא שְׁמִית אֶת-הַמַּעֲוָה  
 אֲשֶׁר עָנָה יִהְיֶה: (11) הִיָּה יִהְיֶה הַדָּבָר אֲשֶׁר  
 קָרָא בְּדָבָר יִהְיֶה עַל-כָּל-בֵּיתִי הַבָּמוֹת אֲשֶׁר  
 בָּעָרֵי יִשְׂרָאֵל:

## CHAPTER XXXIV.

## NOUNS FROM ל"ה, ע"ו, AND ע"ע STEMS.

§ 1. ל"ה Stems. Nouns from these stems may belong to the first, second, or third declension.

(a) First declension. Type שָׂדֶה, 'field.'

The Construct ends in ה־; *e.g.* שָׂדֶה.

With suffixes, the ה־ is dropped; *e.g.* שָׂדֶךְ, etc.

But the suffix of the 3rd pers. masc. sing. is הוֹ, and fem. הָ; *e.g.* שָׂדֶהּ, שָׂדֶהָ. Plural שָׂדִים.

(So also verbal adjectives like יָפֶה, 'pretty, handsome.' Constr. יָפֶה; fem. יָפָה.)

(b) Second declension. Type פֶּרִי, 'fruit.' (In pause פְּרִי.)

The Construct is the same. Suffixes are added to the monosyllabic stem פֶּרִי; *e.g.* פְּרִיו, etc.

The plural is formed as from a S<sup>g</sup>holate noun; *e.g.*

פְּרִיִּים; but the Construct is irregular in not dropping ׀; *i.e.* it is פְּרִיִּי (*not* פְּרִי).

Other forms are seen in

חֲצִי, 'half'; with suff. חֲצִיו, etc.

עָנִי, 'affliction'; „ „ עָנִיו, etc.

(c) Third declension. Type רֹעֶה, 'shepherd' (really a Partic. from רָעָה). Constr. רֹעֶה; with suff. רֹעִי, רֹעֵהוּ, etc. Plur. רֹעִים.

## § 2. ע"ו and ע"י Stems.

## (a) Monosyllables.

*e.g.* סוס, 'horse'; plur. סוסים.

שור, 'ox'; plur. שוורים; Constr. שורי.

## (b) Disyllables are more numerous.

מָוֶת, 'death'; Constr. מוֹת. With suff. מוֹתוֹ, etc.

עֵיִן, 'eye'; Constr. עֵין. With suff. עֵינֹו, etc.

Dual עֵינַיִם; plur. עֵינֹוֹת (meaning 'springs of water').

חַיִל, 'might,' 'army'; Constr. חַיִל; with suff.

חַיִלֹו, etc. Plur. חַיִלִים. Constr. plur. חַיִלֵי.

## § 3. ע"ע Stems.

The final vowel of these nouns takes a Dagesh forte when suffixes are added; this necessitates the shortening of the previous vowel.

## (a) Disyllabic nouns, bearing a prefix.

*e.g.* מִסָּב, 'surrounding' ( $\sqrt{\text{סבב}}$ ); Constr. מִסָּב; with suff. מִסָּבִי, etc.

מִגֶּן, 'shield' ( $\sqrt{\text{גנן}}$ ); with suff. מִגֶּנִּי, etc. (with fixed  $\text{—}$ ).

(b) More often they are monosyllables, with *a*, *e*, or *u* vowels:

*e.g.* { עַם, 'people.' With suff. עַמּוֹ, etc. Plur. עַמִּים.

{ הַר, 'hill, mountain.' With suff. הַרּוֹ, etc.  
Plur. הַרִים.

{ רַע, 'evil.' Plur. רַעִים.

לֵב, 'heart.' With suff. לֵבּוֹ, etc. Plur. לִבּוֹת.

חֹק, 'statute.' With suff. חֹקּוֹ, etc. Plur. חֻקִים.

<sup>1</sup> The  $\text{—}$  is a helping vowel; primitive form עֵין.



VOCABULARY.

|  |   |
|--|---|
| מַעֲשֶׂה (m.), doing, work.  | כַּף (f.), palm (of hand), sole<br>(of foot). Dual כַּפַּיִם.<br>Plur. כַּפּוֹת.                              |
| מֵרָאָה (m.), appearance.  |   |
| יָפָה, beautiful, fair.  |   |
| רֵעֵה (m.), neighbour.   | יָם (m.), sea. Plur. יַמִּים.<br>יָמָה, to the sea.   |
| אֶל-רֵעֵהוּ }<br>אֶל-אָחִיו } { אָמְרוּ אִישׁ, they<br>said each one to<br>his neighbour,<br>his brother,<br>i.e. one another. | לֵב (m.), heart } The Cere<br>אִם (f.), mother } is 'fixed'; i.e. cannot<br>be shortened in the<br>Construct. |
| מַחֲנֶה (m.), encampment.  |   |
| עֵינַי (f.), eye.  | עֹז (m.), strength.   |
| חֵיל (m.), might, army,<br>substance.  | חֹק (m.), statute.  |
| תָּוֶךְ (m.), midst.   | כָּל, all; with suffixes כָּלָנוּ,<br>etc.  |
| מָוֶת (m.), death.   | בֶּד, separation. לְבַדּוֹ = by<br>himself, alone.  |
| חַי, living (חַיִּי).  |   |

EXERCISE.

1. Translate into English :

- (1) אֵלֶּה חֻקֵּי אֲשֶׁר צִוִּיתִיכֶם: (2) נִבְּנָה לָבוֹ
- לְבַלְתִּי עֲשׂוֹת אֶת-הָרָעָה הַזֹּאת: (3) אָמַר
- לְאַמְרָה הַזֹּה מַעֲשֶׂה: (4) הָעוֹדֵם חַיִּים כָּלָם:
- (5) וַיַּחֲלֵל לְדַבֵּר לְאָמֹר אֲנִי עָשִׂיתִי זֹאת בְּעֵינַי:
- (6) וַיֵּצֵא מִמַּחֲנֵהוּ וַיֵּרֶד יָמָה לְבַדּוֹ: (7) וַהֲנִה
- דָּם עַל כַּפֵּי יָדָיו: (8) וַיָּמִיתוּ אִישׁ אֶת-רֵעֵהוּ עַד
- תָּמָס: (9) וַיְהִי אַחֲרֵי מוֹת אֲבָרָהָם וַיָּסֶר וַיִּצְחָק
- מִשָּׂם: (10) הִנֵּה יָפוֹת מֵרָאָה מִבְּנוֹתֵינוּ:

## 2. Translate into Hebrew :

- (1) And they spake to one another, saying, 'He shall surely go in our midst.' (2) This is her doing, and it does not please us (say, 'is not good in our eyes'). (3) And lo a man came out of their camp to meet us; and he stood alone, and cried out, 'Ye are all of you as dead men.' (4) And his men of might returned to the house of their master, and said to him, 'She is still alive.' (5) And his heart was uplifted, and he said to his soul, 'I shall not die, for my strength is as the strength of God.' (6) And it shall come to pass after my death, that the children of Israel shall turn aside from thee and shall do what is good in their (own) eyes. (7) My heart is heavy upon me, O my mother, and I cannot be silent. (8) And it came to pass, when the soles of the feet of the priests, bearers of the ark (הַאֲרוֹן) rested upon that place, that the waters returned. (9) And he said, 'Go down to the sea, through the midst of which ye passed over'; and they said, 'As the Lord liveth, and as thy soul liveth, we will not go down.' (10) This is his work, for he hath established the mountains in his strength.

## EXERCISE.

## \* B. 1. Translate into English :

- (1) אִישׁ הָאֱלֹהִים בָּא אֵלַי וּמֵרָאֵהוּ כְּמֵרָאֵה מִלְּאֹד הָאֱלֹהִים נֹרָא מְאֹד : (2) לֹא תַחֲמֹד בֵּית רַעֲדָה וְלֹא תַחֲמֹד אִשֶּׁת רַעֲדָה : (3) וְהִיא הָיְתָה יִפֹּת מֵרָאֵה : (4) וַיֵּשֶׁם אֶת-הָעַם שְׁלֹשֶׁת רָאשִׁים וַיָּבֹאוּ בְּתוֹךְ הַמַּחֲנֶה : (5) וַרְחֲמֵתִיד וּשְׁמֵתִיד אִם בָּנִים תִּיִּם : (6) פָּרוּ וַרְבוּ וּמִלְּאוּ אֶת-הַמִּים בַּיָּמִים : (7) וַיִּשְׁמַע אֶל-הַמֶּלֶךְ וַיִּשְׁלַח

אֶת־שָׂרֵי הַחֲיָלִים אֲשֶׁר לוֹ עַל עָרֵי יִשְׂרָאֵל:  
 (8) רָאָה לְמִדַּתִּי אֶתְכֶם חֲקִים וּמִשְׁפָּטִים כְּאֲשֶׁר  
 צִנֵּי יְהוָה אֱלֹהֵי לַעֲשׂוֹת: (9) וַתְּהִי הַמְּלַחְמָה  
<sup>1</sup> אֶרְכָּה בֵּין בֵּית שְׂאוּל וּבֵין בֵּית דָּוִד וְדָוִד <sup>2</sup> הֵלֵךְ  
 וַחֲזַק וּבֵית שְׂאוּל הִלְכִים וַדָּלִים: (10) רוּץ  
 מִצֹּאנָא אֶת־הַחֲצִים אֲשֶׁר אָנֹכִי מוֹרָה: (11)  
 עַד־מָתִי תִשְׁתַּכְּרִי הַסִּירִי אֶת־יְיָךְ מִעֲלֶיךָ:

2. Translate into Hebrew:

- (1) Know ye that the Lord, He is God alone. (2) In the midst of life we are in death; therefore to whom shall we flee but to Thee, O Lord? (3) Thou art fair, O my daughter; thine eyes are as the stars of heaven. (4) Great is the Lord, and terrible is His strength; yea His works are wonderful. (5) Remember what the Lord did to all the host of Egypt. (6) Because ye have done this, know that ye are dead men all of you. (7) And they said one to another, 'Was not our heart uplifted when He spake unto us?' (8) Thou hast borne me, O my mother, a man of affliction in the midst of my people, and my strength hath departed from me. (9) Is this thy kindness with thy friend? Wherefore didst thou not go with thy friend? (10) I will come upon him when he is weary and slack-of hands, and I will smite him alone. (11) And he was sick of his sickness wherewith he was to die. (12) And I saw that thou art not saving (us); so I took (שִׁים) my life in my hands (palms) and I went out against them. (13) The dead that he slew in his death were more than (those) that he slew in his life.

<sup>1</sup> See p. 55, § 5.

<sup>2</sup> = was going on growing stronger.



## CHAPTER XXXV.

## NUMERALS.

§ 1. The numerals 1–19 have different forms with masc. and fem. nouns; and 1–10 have two states, Absolute and Construct. In the case of the numerals 3–9, there is the apparent anomaly of a seemingly feminine numeral agreeing with a masculine noun, and *vice versa*. The number of nouns after numerals also presents some difficulty.

§ 2. The numerals as far as 10 are as follows:

|    | With masc. nouns.       |            |   | With fem. nouns. |          |
|----|-------------------------|------------|---|------------------|----------|
|    | Abs.                    | Constr.    |   | Abs.             | Constr.  |
| 1. | <sup>1</sup> אֶחָד      | אֶחָד      | 2 | אַחַת            | אַחַת    |
| 2. | שְׁנַיִם                | שְׁנַיִ    | 3 | שְׁתֵּי          | שְׁתֵּי  |
| 3. | שְׁלֹשָׁה               | שְׁלֹשָׁה  |   | שְׁלֹשׁ          | שְׁלֹשׁ  |
| 4. | <sup>4</sup> אַרְבָּעָה | אַרְבַּעַת |   | אַרְבַּע         | אַרְבַּע |
| 5. | חֲמִשָּׁה               | חֲמִשֶּׁת  |   | חֲמִשׁ           | חֲמִשׁ   |
| 6. | שֵׁשׁ                   | שֵׁשֶׁת    |   | שֵׁשׁ            | שֵׁשׁ    |

<sup>1</sup> The ה is *virtually reduplicated*, the form being like קָטַל. For ׀ instead of — before ה, cf. p. 185, note 5.

<sup>2</sup> The pausal form is אֶחָד.

<sup>3</sup> The anomalous Dagesh of the vocal Shewa is to be noticed. Possibly the original form was שְׁנַתִּים.

<sup>4</sup> The root is רבע; the א being prosthetic, *i.e.* prefixed to make pronunciation easy. Compare the French *espérer*, from *sperare*.

| With masc. nouns. |           | With fem. nouns. |                       |
|-------------------|-----------|------------------|-----------------------|
| Abs.              | Constr.   | Abs.             | Constr.               |
| 7. שְׁבַעַה       | שְׁבַעַת  | שְׁבַע           | שְׁבַע <sup>1</sup>   |
| 8. שְׁמֹנֶה       | שְׁמֹנֶת  | שְׁמֹנֶה         | שְׁמֹנֶה <sup>2</sup> |
| 9. תְּשַׁעַה      | תְּשַׁעַת | תְּשַׁע          | תְּשַׁע <sup>1</sup>  |
| 10. עֶשְׂרֵה      | עֶשְׂרֵת  | עֶשֶׂר           | עֶשֶׂר                |

Of these, *one* is an ordinary adjective; the rest are substantives. The latter are more often used in the Construct; *e.g.* שְׁלֹשֶׁת אַנְשִׁים, 'a triad of men'; but they are also found in the Absolute, in apposition to the noun; *e.g.* שְׁלֹשָׁה אַנְשִׁים or אַנְשִׁים שְׁלֹשָׁה, 'a triad (consisting of) men,' or 'men, three (of them).'

The numerals 3–10 were themselves feminine nouns. When it was thought desirable to have different forms for these numerals when used before feminine nouns, a secondary form was apparently invented which itself looks like a masculine noun. Thus we get the phenomenon of feminine forms of numerals used before masculine nouns, and apparently-masculine forms used before feminine nouns.

### § 3. 11–19.

In these numerals, 10 appears

before masc. nouns as עֶשֶׂר

before fem. „ עֶשְׂרֵה

The unit, which is in the Construct, always precedes the ten. Hence the forms are as follows:

| With masc. nouns.             | With fem. nouns.            |
|-------------------------------|-----------------------------|
| 11. אֶחָד עֶשֶׂר <sup>3</sup> | אַחַת עֶשְׂרֵה <sup>3</sup> |

<sup>1</sup> שְׁבַע and תְּשַׁע are anomalous Constructs from Şegholate nouns.

<sup>2</sup> One would expect שְׁמֹנֶה, but this is never found.

<sup>3</sup> For both אֶחָד and אַחַת in 11, there is another form עֶשְׂתִּי, from a root which is found again only in Assyrian. Perhaps it was borrowed at the time of the Exile.

| With masc. nouns.              | With fem. nouns.              |
|--------------------------------|-------------------------------|
| 12. שְׁנֵי עָשָׂר <sup>1</sup> | שְׁתֵּי עָשָׂרָה <sup>1</sup> |
| 13. שְׁלֹשֶׁת עָשָׂר           | שְׁלֹשׁ עָשָׂרָה              |

#### § 4. 20-90.

20 is עָשָׂרִים, a plural from עָשָׂר. 30-90 are the corresponding units with plural terminations; *e.g.* שְׁלֹשִׁים, אַרְבָּעִים, etc.<sup>2</sup>

These numerals are indeclinable, and may precede or follow the nouns. In compound numerals the unit (used in the Absolute) must be in the proper gender; it is joined to the ten by a copula, and may either precede or follow it; *e.g.* 22 is עָשָׂרִים וּשְׁנָיִם or שְׁנָיִם וְעָשָׂרִים.

§ 5. 100 is a fem. noun מאָה<sup>3</sup>; 200 is מֵאָתַיִם (for מְאָתַיִם); 300, שְׁלֹשׁ מֵאוֹת, etc.

The noun following is regularly in the singular. In composite numbers the unit comes first, then the ten, then the hundred, all joined by the copula. The noun may be repeated with each.

1000 is a masc. noun אֶלֶף; 2000, אֶלְפַּיִם; 3000, אֶלְפִּים; שְׁלֹשֶׁת אֶלְפִּים, etc.; 10,000, רִבְבָּהּ.

§ 6. Age is expressed by the use of בֶּן, 'son of,' or בַּת, 'daughter of';

*e.g.* a man of thirty אִישׁ בֶּן שְׁלֹשִׁים שָׁנָה

a girl of twelve בַּת שְׁתֵּי עָשָׂרָה שָׁנִים

#### § 7. The number of nouns with numerals.

After the numerals 2-10, the noun is used in the plural.

After the numerals 11-19, the noun is usually in the plural, except in the case of such common words as אִישׁ, 'man'; יוֹם, 'day'; שָׁנָה, 'year'; שֶׁקֶל, 'shekel,' etc. (cp. our five *foot*).

<sup>1</sup> In 12, we find masc. שְׁנָיִם six times, and fem. שְׁתֵּים four times.

<sup>2</sup> Notice that the Šegholate numerals שֶׁבַע, שִׁשָּׁה have not their proper plural; *i.e.* the plural is *not* שִׁבְעִים, שִׁשָּׁעִים, but שְׁבַע, שִׁשָּׁה.

<sup>3</sup> The Constr. מֵאָה is found only in the Hexateuch in the Priestly source.



After numerals above 20, the noun is usually in the singular, though the plural is occasionally found.<sup>1</sup>

§ 8. **Ordinals.** These are only found up to 10. After that, cardinals are used for ordinals.

The ordinals 3rd, 4th, 7th, 8th, 9th, and 10th are formed by inserting י־ between the second and third root-letters, and adding the suffix י־, fem. יִת־.

|          |                          |                                      |
|----------|--------------------------|--------------------------------------|
| First,   | רִאשׁוֹן                 | Fem. רִאשׁוֹנָה                      |
| Second,  | שְׁנִי                   | Fem. שְׁנִית                         |
| Third,   | שְׁלִישִׁי               | etc.                                 |
| Fourth,  | רְבִיעִי                 | (note disappearance of prosthetic א) |
| Fifth,   | חֲמִישִׁי (or חֲמִישִׁי) |                                      |
| Sixth,   | שִׁשִּׁי                 |                                      |
| Seventh, | שְׁבִיעִי                |                                      |
| Eighth,  | שְׁמִינִי                |                                      |
| Ninth,   | תְּשִׁיעִי               |                                      |
| Tenth,   | עֲשִׂירִי                |                                      |

\* *Remark.*

In giving the number of a year, שָׁנָה (Constr. of שָׁנָה, 'year') is often used before the cardinal number; *e.g.* בְּשָׁנָה עָשָׂרִים, 'in the twentieth year.'

Sometimes cardinals are used instead of ordinals below 10; *e.g.* בְּשָׁנָה שְׁלֹשׁ, 'in the third year.' בְּאַחַד יוֹם, 'in the first day.'

\* 9. **Nouns of multiple.** 'Double' is כְּפָלִים (dual of כָּפַל).

Other multiples are sometimes expressed by the fem.

<sup>1</sup> Always when the noun precedes the numeral. אַרְבָּעִים אִישׁ, 'forty times a man'; but אַרְבָּעִים אַנָּשִׁים, 'men, forty in number.'

Possibly the explanation of the variety in the number of nouns after numerals is this: we have ten fingers, and therefore have separate *names* for each numeral up to 10. Arithmetic proper begins at 10; therefore in primitive times it would be natural to say 'nine men,' but 'ten times a man.'

dual; *e.g.* אַרְבַּעַתִּים, 'four times.' Multiples are often expressed by the fem. form of the ordinals or cardinals (understanding פַּעַם (fem.), 'time,' or פְּעָמִים); *e.g.* אַחַת, 'once'; שְׁנִית, 'a second time.'

\* 10. Distributives may be expressed either by repeating the cardinal; *e.g.* שְׁנַיִם שְׁנַיִם, 'two by two,' or by the preposition ל; *e.g.* לְשְׁנַיִם, 'by twos.'

\* 11. Figures are expressed by consonants;

א-ט, 1-9. י-צ, 10-90. ק-ת, 100-400.

500 is תק; 900 is תתק, etc. א-י = 1000-10,000.

### EXERCISE.

#### I. Translate into Hebrew:

- (1) She is five years old. (2) He is eleven years old. (3) And it came to pass in the twentieth year, on the eighteenth day of (to) the ninth month, that his brother died. (4) And he commanded the second and the third, and they passed before him. (5) He had with him ninety-four men and sixty-seven women. (6) And there were born to him two daughters and five sons: and the five sons were all men of might. (7) And it shall be that, if he shall take a horse from his neighbour, he shall restore<sup>2</sup> it fourfold. (8) We be twelve men, sons of one father; and the youngest<sup>3</sup> is this day with our father. (9) He had with him four thousand horses, and a hundred mares. (10) And he called to him the second time.<sup>4</sup>

<sup>1</sup> 15 is טו, not יה, as the latter stands for the sacred name Jah. So 16 is טז, not יז, as the latter is also connected with the Divine name.

<sup>2</sup> שָׁלַם.

<sup>3</sup> קטן.

<sup>4</sup> See above, § 9.

## 2. Translate into Hebrew :

- (1) And the man was very honourable among the sons of his people, and he had three sons and seven daughters. And he had three thousand sheep and two thousand and two hundred asses and five hundred oxen, and he had twenty-nine servants and sixteen maids. And when his eldest son was eighteen years old he took him a wife of the daughters of the land, and she bore him five sons. And he said unto his father, 'Give me, I pray thee, the half of thy goods,<sup>1</sup> for I am thy first-born.' And his father said, 'Remain here till I die, and thou shalt have the half'; but he would not consent. But he grew very angry, and he went away into a far country with his wife and his five sons: and it came to pass in the third year after this that he died in the sixth month, on the fourteenth day of the month. And his wife buried him and mourned for him forty days. And when the days of her mourning were ended she returned to the land whence he had gone forth.

<sup>1</sup> Say, 'all that which is thine.'



## APPENDICES.

- A. ON THE AGREEMENT IN GENDER AND NUMBER BETWEEN SUBJECT AND PREDICATE.
- B. CLAUSES EXPRESSING OATHS.
- C. CLAUSES EXPRESSING WISHES.
- D. FURTHER NOTE ON CIRCUMSTANTIAL CLAUSES (SEE CHAP. XXI. § C).
- E. CONDITIONAL SENTENCES.
- F. ON SOME IDIOMATIC USES OF THE PREPOSITIONS **ב**, **ל**, AND **בֵּין**.
- G. ON THE WORK OF THE MASSORETES AND THEIR NOTES.
- H. ON REMAINS OF OLD CASE ENDINGS.
- I. ON SOME USES OF THE ACCUSATIVE.
- J. SOME NOTES ON THE HEBREW VOWEL SYSTEM.

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### A. ON THE AGREEMENT IN GENDER AND NUMBER BETWEEN SUBJECT AND PREDICATE.

Not infrequently in Hebrew the Predicate does not agree with the Subject in Gender and Number. This is largely due to the fact that the predicate usually precedes the subject: the sentence often begins with a verb in the 3rd pers. masc. sing., irrespective of the fact that the subject is fem. or plur.; *e.g.* 1 Sam. i. 2, **וַיְהִי לְפִנְנָה יְלָדִים**, 'And there were (born) to Peninnah children.'

xxv. 27, **הֵבִיא שִׁפְחָתָהּ לְאֹדֹנִי**, 'thy handmaid brought to my lord.'

In such cases, however, when the subject of the first verb is also the subject of a following verb, the latter

appears in its right number and gender, because it follows the subject; *e.g.* Gen. i. 14, וְהָיוּ . . . יְהִי מְאֹרֹת, 'let there be luminaries . . . and they shall be . . .'

*Special cases.*

(a) Names of things or animals in the plural frequently take the verb in the fem. sing., whether the subject precedes or follows the predicate. (cp. the neuter plural with the singular verb in Greek); *e.g.* הֲתָבוֹא לָהּ שִׁבְעַ שָׁנִים, 'shall there come to thee seven years . . . ?'

(b) Collective nouns are frequently used with a plural verb; *e.g.* 1 Kings i. 40, וַיַּעֲלוּ כָּל-הָעָם, 'and all the people went up' (cp. 1 Sam. iv. 5). וַיֵּדְעוּ כָּל-הָאָרֶץ, 'and let all the earth know.'

*N.B.*—When the predicate precedes two or more subjects, it may be put in the plural; but if the nearest subject is singular, it often agrees with it in gender and number; cp. Gen. vii. 7, וַיָּבֹא נֹחַ וּבָנָיו, 'and Noah and his sons came in.'

*Remark.*

The Hebrews very frequently put the verb in the 3rd pers. masc. sing. or plur. when the subject is indefinite and is not expressed. This is often, but inaccurately, called the 'Impersonal' use of the verb. We may compare verbs with 'on' in French, and 'man' in German; cp. Gen. xi. 9, קָרָא שְׁמָהּ בָּבֶל, 'men called its name Babel.' 2 Sam. xi. 3, וַיֹּאמְרוּ, 'and people said.' Gen. xxix. 2, יִשְׁקוּ הָעֶדְרִים, ('out of that well) people were wont to water the flocks.'

## B. ON THE METHOD OF EXPRESSING OATHS IN HEBREW.

Oaths and asseverations are introduced by אִם, meaning 'certainly not'; and אִם לֹא (sometimes כִּי), meaning 'Verily, of a surety.'

The origin of this usage is probably seen in those cases

where a phrase like 'God will do so to you and more also,' precedes the particle: **אם** then = 'if you do this,' *i.e.* you are not to do this; while **אם לא** = 'if you do not do this,' *i.e.* you are to do this; *e.g.* 1 Sam. xxv. 22, **כֹּה יַעֲשֶׂה**<sup>1</sup> **אֱלֹהִים לְאֹיְבֵי דָוִד וְכֹה יוֹסִיף אֶם-אֲשָׁאִיר**, 'so shall God do to the enemies of David, and so shall He add (*i.e.* and more also), if I shall leave a remnant'; *i.e.* I swear, I will not leave a remnant.

*N.B.*—In the mouth of a heathen the phrase is slightly altered; **אֱלֹהִים** is treated as a plural, and the verbs are plural; cp. 1 Kings xix. 2.

But the origin of the usage was probably soon forgotten, and the particles soon came to have merely an asseverative sense. Thus they are very frequently used after the phrase **חַי יְהוָה וְחַי נַפְשְׁךָ**, lit. 'Jehovah is alive, and thy soul is alive.' (The use in this phrase of **חַי** for God, and **חַי** for the human soul, was probably due to the desire for reverence. **חַי** is not the Construct plural of **חַיִּים**, 'life,' but another form of **חַי**); *e.g.* **חַי יְהוָה וְחַי נַפְשְׁךָ אֶם-אֶעֱזָבְךָ**, 'as the Lord liveth and as thy soul liveth, I will not leave thee.' So **אם לא** in Num. xiv. 28.

But the particles are used in all forms of oaths; *e.g.* **נִשְׁבַּעְתִּי אִם**, 'I swear there shall not . . .', 1 Sam. iii. 14. So 2 Sam. xx. 20, **חֲלִילָה לִי אִם**, 'far be it from me, I will not . . .'

(For a literal translation in Septuagint Greek, see the quotation in Heb. iii. 11.)

### C. ON THE METHOD OF EXPRESSING WISHES IN HEBREW.

A wish may be expressed simply by the Imperfect or Jussive. But the following ways of introducing it are noteworthy:

<sup>1</sup> It is important to notice that in this phrase they used the ordinary Impf. (**יַעֲשֶׂה** . . . **יוֹסִיף**), where we might expect the Jussive ('may He do').



- (a) **מִי יִתֵּן**, lit. 'who will give?' followed by an accusative of the thing desired; cp. Judg. ix. 29, **מִי יִתֵּן אֶת-הָעָם הַזֶּה בְּיָדִי**, 'who will put this people into my hand?' *i.e.* O that some one would . . . Ex. xvi. 3, **מִי יִתֵּן מוֹתֵנִי**, lit. who will give our dying? *i.e.* 'would that we had died!'

(Occasionally the Perf. or Imperf. follows this phrase, instead of the substantival accusative.)

Other verbs may be used with an interrogative to express a wish; cp. 2 Sam. xv. 4, **מִי יִשְׁמְנֵנִי שֹׁפֵט**, 'O that I were appointed judge.' Ps. iv. 4, **מִי יֵרְאֵנוּ טוֹב**, 'O for a glimpse of good.'

- (b) **לִי** is the commonest particle to introduce a wish: it is usually followed by the Perfect, denoting a wish now impossible of fulfilment. But it is also used with the Imperfect and Jussive to denote possible wishes.

(**אִם**, with the Imperfect, is used occasionally in the same way.)

#### D. FURTHER NOTE ON CIRCUMSTANTIAL CLAUSES.

The general principle of Circumstantial Clauses has been given in Chap. XXI. They express a fact 'subordinate to the main course of the narrative' (Driver), giving the circumstances which attended it. In English we subordinate these clauses, and introduce them by such words as 'when, since, though,' etc. In Hebrew they are inserted independently in the narrative, sometimes with no connecting particle; sometimes introduced by **וְ** (never consecutive). The subject nearly always stands first.

A few examples will make the usage of these clauses clear:

##### (a) *Noun Clauses.*

Gen. xxiv. 29, **וְלִרְבֵּקָה אָח וְשְׁמוֹ לָבָן**, 'now Rebekah had a brother, *whose name was Laban.*'

Gen. xviii. 12, **וְאֵדֹנִי זָקֵן**, 'my lord *being* old also.'

Gen. xii. 8 ('and he pitched his tent'), בֵּית-אֵל כִּים, וְהָעִי כִקְדֵם, 'having Bethel on the west and Ai on the east.'

Gen. xliv. 26, כִּי-לֹא נוֹכַל לִרְאוֹת פְּנֵי הָאִישׁ וְאֶחָיו, הִקְטַן אֵינָנו אִתָּנוּ, 'for we shall not be able to see the man's face, *unless* our youngest brother be with us.'

Josh. v. 13, וַהֲגִה אִישׁ עֶמֶד לִנְגְדוֹ וַחֲרָבוֹ שְׁלוּפָה, בְּיָדוֹ, 'and lo! a man stood over against him, *having* his sword drawn in his hand.'

(b) *Verbal Clauses.*

It has already been said in Chap. XVIII. § 4 that such an English clause as 'for he had killed,' 'after having killed,' appears in Hebrew as וְהוּא קָטַל, the copula being separated from the verb. This is the commonest form of verbal circumstantial clause. Cp. Judg. iii. 26, וַאֲהוּד נִמְלֹט, וַאֲהוּד עָבַר . . . ; = 'and as for Ehud, he escaped, *having passed over* (the quarries), and so he escaped (to Seirah).'

Further examples in verbal clauses are:

Gen. xxvii. 30, וַיְהִי אַדָּה יָצָא יָצָא יַעֲקֹב מֵאֵת פָּנָיו, וַעֲשׂוֹ אָחִיו בָּא, 'and it came to pass, *when* Jacob had barely left his father's presence, that Esau his brother came in.'

Gen. xliv. 4, הֵם יָצְאוּ אֶת־הָעִיר לֹא הִרְחִיקוּ וַיּוֹסֶף, אֶמֶר, 'they had gone out of the city, *without going very far*, when Joseph . . .'

Gen. xliv. 12, וַיִּחְפֹּשׂ בְּגִדוֹל הַחֵל וּבִקְטַן כְּלָה, 'and he searched, *beginning* at the eldest and *ending* with the youngest.' [Note omission of pronoun.]

<sup>1</sup> Where two parallel clauses are joined by a simple Waw attached to the nominative (as here), the simultaneity of the two actions is emphasised. So in the next example the effect is, 'They had *only just* gone out . . . when Joseph . . .'

### E. ON THE METHOD OF EXPRESSING CONDITIONAL SENTENCES IN HEBREW.

Hebrew is a primitive language, in which syntactical constructions and subordinate clauses are comparatively rare. Circumstantial clauses are a good example of this preference for co-ordinating two clauses where we should subordinate one to the other. The same characteristic appears in conditional sentences; in these

(a) the protasis and apodosis (as they would appear in a modern language) are frequently co-ordinated;

(b) even where a particle is used to introduce the protasis, still the apodosis is (usually) introduced by Waw consecutive. (Cp. Greek conditional sentences in Homer.)

(a) Typical examples of co-ordination are:

Gen. xliv. 22, וְעָזַב אֶת-אָבִיו וְאִמּוֹ = 'and if he shall leave his father, then he will die.'

2 Kings vii. 2, הִנֵּה יְהוָה עֹשֶׂה אֲרָבוֹת בַּשָּׁמַיִם = 'behold, if the Lord should make windows in heaven, will this thing be?'

Gen. xxxi. 27, לָמָּה לֹא הִגַּדְתָּ לִּי וְאֶשְׁלַחְךָ = 'why didst thou not tell me, and I would have sent thee away with joy?'

1 Sam. ii. 13, כָּל-אִישׁ זִבַּח זִבַּח וּבָא גַּעַר הַכֹּהֵן = 'if a man sacrificed a sacrifice (nomin. pendens), then the priest's servant used to come.'

(b) The particles used to introduce the protasis, = 'if,' are:

אם (אם לא), to introduce conditions which have actually occurred or will possibly occur in the future.

לו (לוֹלֵא), to introduce conditions which have not occurred in the past, or (rarely) are thought to be impossible suppositions in the future. In



these, the Perfect nearly always follows the particle, as the Imperfect would denote a possible supposition (the action being incomplete).

Typical cases are :

2 Sam. xv. 33, אִם עָבַרְתָּ אִתִּי וְהָיִיתָ עָלַי לְמִשָּׂא =  
'if thou shalt have crossed over with me, then thou wilt be a burden to me.'

Judg. xiii. 23, לֹא חָפֵץ יְהוָה לְהַמִּיתֵנוּ לֹא לָקַח מִיָּדֵינוּ לֵי עֹלָה =  
'if the Lord had wished to kill us, He would not have accepted a burnt-offering from our hand.'

#### F. ON SOME IDIOMATIC USES OF THE PREPOSITIONS

ב, ל, AND מֵן.

(a) i. expressing character : the so-called 'Beth essential'—

Ex. vi. 3, וַיֵּרָא אֶלְאַבְרָהָם . . . בְּאֵל שַׁדַּי, 'and I appeared unto Abraham . . . as El Shaddai';  
cf. Gen. vii. 21.

ii. expressing the instrument—

cf. 1 Sam. xi. 7, בְּיַד הַמְּלָאכִים, 'by the hand of messengers.'

iii. expressing accompaniment—

Num. xx. 20, בְּעַם כָּבֵד, 'with much people.'

Gen. xxxii. 11, עָבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה, 'with my staff I crossed this Jordan.'

iv. expressing price or cost—

Deut. xxi. 14, לֹא תִמְכְּרֶנָּה בְּכֶסֶף, 'thou shalt not sell her for money.'

1 Kings ii. 23, בְּנַפְשׁוֹ דִּבֶּר אֲדֹנִיָּהוּ אֶת-הַדָּבָר הַזֶּה, 'at the cost of his life Adonijah hath spoken this word.'

The idiomatic uses of ב after verbs מִשַּׁל, רָאָה, עָבַד must be learned with the aid of a good lexicon.

## (b) ל i. expressing relation—

Gen. xx. 13, אָמַרְי לִי, 'say with regard to me.'

ii. expressing the ethic dative, but with the limitation that the pronoun must be in the same person as the verb—

Num. xxii. 34, אָשׁוּבָה לִי, 'I will get me back.'

Gen. xii. 1, לָךְ-לָךְ, 'get thee gone.'

iii. according to—

Gen. i. 11, לְמִינוֹ, 'after its kind.'

Ps. lxxiii. 14, לְבֹקְרִים, 'morning by morning.'

iv. of time—

Gen. iii. 8, לְרוּחַ הַיּוֹם, 'at the breathing time of the day.'

v. with a secondary predicate = as—

Gen. i. 29, לָכֶם יִהְיֶה לְאֹכֶלָה, 'it shall be to you for food.'

vi. denoting possession—

בֶּן-יִשְׁשִׁי, 'a son of Jesse.' Contrast בֶּן-יִשְׁשִׁי, 'the son of Jesse.'

vii. of direction after a preceding word with מִן—

מִקְדָּם לִי = 'above.' מֵעַל לִי = 'within.' מִבֵּית לִי = 'on the east of . . .'

viii. to express the personal agent after a passive verb. Cp. the common לַיהוָה בְּרוּךְ, 'blessed by J''—

Cp. 2 Sam. xix. 43, אִם . . . נִשָּׂא לָנוּ, 'or has anything been taken away by us?'

(c) מִן i. of place—

Gen. xii. 8, בֵּיתֵאל מִיָּם וְהָעֵי מִקְדָּם, 'Bethel on the west and Ai on the east.'

ii. = after—

Gen. xxxviii. 24, כְּמִשְׁלֹשׁ חֳדָשִׁים, 'after about three months.'

## iii. expressing change of relation—

1 Sam. xv. 23, וַיִּמְאַסֶּה מִמֶּלֶךְ, 'and he hath rejected thee from being king.'

Gen. xxvii. 1, וַתִּכְהֶינָה עֵינָיו מְרֹאֵת, 'and his eyes were dim, so that he could not see.'

## iv. Partitive = 'some of . . .' Often as either object or subject of a verb;

*e.g.* 1 Kings xviii. 5, וְלֹא נִכְרִית מִהֶבְהֶמָּה, 'and we shall not lose any of the cattle.'

## G. ON THE WORK OF THE MASSORETES AND THEIR NOTES.

It has been said in the introduction that the Massoretes were a body of Jewish scholars who laboured in the 5th and 6th centuries A.D. to ensure the accuracy of the Hebrew text. Their work dealt with (a) the consonants, (b) the vowels, (c) the accents, etc., (d) the divisions of the text:

- (a) They carefully counted the consonants in each book and marked the middle consonant of the book, and also of such larger divisions as the Pentateuch and the Psalms. They also drew attention to any abnormalities of writing, *eg.* ב is written large (ב" רַבָּתִי) in Gen. i. 1; א is small (א" זַעֲיָרָא) in Lev. i. 1; נ is written above the line of the other consonants (נ" תִּלְוִיָּה) = suspended in Judg. xviii. 30:<sup>1</sup> נ is inverted (נ" הַפּוֹכֶה) in Num. x. 35. Some letters or words had dots above them (נִקְוֶה = dotted) probably to draw attention to some abnormality in them, *e.g.* Gen. xvi. 5. Occasionally a letter is added which is strictly superfluous (וַתִּיר), or omitted (חֲסֵר = defective); *e.g.* Gen. xxv. 24.

<sup>1</sup> Probably pointing to a more original reading מִשֶּׁה, which has been altered, out of respect to Moses' name, to מִנִּשֶּׁה.



(b) They added vowels according to the best tradition. Sometimes they found the consonantal text at fault, and corrected it by means of putting the vowels of another word. So in the Pentateuch **הוא** and **נַעַר** (young person) were probably common in gender: but when they refer to feminines the Massoretes write them **היא** and **נַעֲרָה**, *i.e.* with the vowels of **היא** and **נַעֲרָה**. A note at the bottom of the page calls attention to the proper way of reading them (**היא קָרִי**, etc.). An instance like this is called a *Q<sup>re</sup> perpetuum*; for other examples, see page 119, § 6. Occasionally the Massoretes insert a word by putting its vowels by themselves in the text (**קָרִי וְלֹא כְתִיב**; cf. 2 Kings xix. 37), or miss out a word (**כְּתִיב וְלֹא קָרִי**; cf. 2 Kings v. 18). Sometimes<sup>1</sup> they venture on a suggested emendation of the text: such emendations are called **סְבִירִין** = opinions; cf. Ex. xxv. 39 (**תַּעֲשֶׂה** for **יַעֲשֶׂה**). When the text presents a difficulty that admits of no ready solution, they leave it with the note **בֵּין צִרְיָק לְוֹמֶר** = **בֵּצ"ל**, thus it is necessary to say); *e.g.* Gen. ix. 29.<sup>2</sup>

(c) The accentual system was perfected though probably not invented by the Massoretes:

- i. Attention is drawn to the position of the accent in a word: **מִלְרַע**, lit. 'down' = oxytone; cp. **סוּרָה**,<sup>3</sup> Judg. iv. 18. **מִלְעִיל**, lit. 'up' = paroxytone; cp. **הַבָּאָה**, Gen. xviii. 21.
- ii. The addition or omission of Dagesh forte is

<sup>1</sup> Occasionally they give a variant reading, denoting it by the sign **נ"א** (= **נוסחא אחרת**, another exemplar); *e.g.* Josh. viii. 13 (**וַיִּלֶּן** for **וַיִּלָּךְ**).

<sup>2</sup> Note also **נחָה** = quiescent; cp. Gen. iv. 23, where **הָאִנְנָה** is written for **הָאִנְנָה**.

<sup>3</sup> The position of the accent is due to the following guttural in **אֲדֹנִי**.

noted; *e.g.* Ex. xv. 1, דָּגוּשָׁה ג', *i.e.* dageshed.

Gen. xviii. 6, הַגִּימֵל רַפָּה = smooth.

iii. Unusual pausal forms are carefully marked.

Gen. iii. 6, בַּתַּח בְּאַתְנַח סוּף פָּסוּק, pathah with 'Athnah and with Šoph pašūq (šilluq).

Gen. xi. 3, קָמֵץ בְּזִקְהָ קָטָן, qameç with Z. qaton.

Gen. xix. 4, קָמֵץ בְּסִגְוֶלְתָּא, qameç with Š'gholta.

Gen. xxii. 6, סִגּוּל בְּאַתְנַח, Š'ghol with 'Athnah.

(d) The division of the text was not strictly the work of the Massoretes, but it will be most conveniently considered here.

The Pentateuch was divided into 54 larger sections for reading on the Sabbath days, and 669 smaller sections (פְּרָשׁוֹת). The latter were marked by the letter פ (פְּתוּחָה, 'open') when the next section began on the following line, or ס (סְתוּמָה) = 'shut' when it began on the same line. Other divisions are marked by the letters עַד כִּין (up to here).

#### H. REMAINS OF OLD CASE ENDINGS.

Arabic has preserved the terminations *u(n)* for the nominative, *i(n)* for the genitive, and *a(n)* for the accusative. It is probable that Hebrew had the same terminations, for traces of them occur, especially in proper names:

(1) Nom. termination ו — in מְתוֹשָׁאֵל, lit. man of God.

(2) Gen. termination י — in מֶלְכִי-צֶדֶק (Melchisedek), lit. king of righteousness.

The two vowels וֹ — and יִ — (called 'literæ compaginis') are found fairly often in Hebrew, especially in constructs: they seem to be relics of the old nom. and gen. terminations; but all sense of their being so has clearly been lost,

and they are retained as archaisms, to attach a word closely to the following word (esp. in poetry, for the sake of rhythm);

*e.g.* Gen. i. 24, חִית־אָרֶץ, 'beasts of the earth.'

Gen. xxxi. 39, גָּנַבְתִּי יוֹם וּגְנַבְתִּי לַיְלָה, 'that which was stolen by day and by night.'

(Cp. Ps. cxiii. 5-9, where several cases occur *not* in the Construct.)

(3) Accus. termination הַֿ remains in הַֿ = 'motion towards,' and in a locative sense in לַיְלָה ('night'), a strengthened form of לַיִל.

## I. SOME USES OF THE ACCUSATIVE.

i. Internal, I Kings i. 12, אֵינִי עֹצֶה נָא עֹצֶה, 'let me now counsel thee counsel.'

Cp. זָעַק קוֹל גָּדוֹל, 'he cried out (in) a loud voice.'

ii. Of Respect (= in relation to . . ., with regard to . . .);

*e.g.* Gen. xli. 40, רַק הַנֶּסֶא אֶגְדֹּל מִמֶּךָ, 'only as to the throne will I be greater than thou.'

I Kings xv. 23, חָלָה אֶת-רַגְלָיו, 'he was diseased in his feet.'

iii. after verbs expressing fullness or the reverse; *e.g.*

מָלָא, 'be full of'; שָׂבַע, 'be satisfied with';

חָסַר, 'to be in want of . . .'

(When these verbs are causative, they take two accus.; *e.g.* הִשְׁקָה, 'he gave to drink.')

iv. expressing (a) direction towards, I Sam. xx. 11,

נֵצֵא הַשָּׂדֶה, 'let us go out to the field.'

(b) place where, Gen. iv. 16, קִרְמַת-עֵדֶן, 'on the east of Eden.' Cp. יָשַׁב with accus.

(c) time when, Gen. xxvii. 45, יוֹם אֶחָד, 'on one and the same day.' Cp. לַיְלָה, 'by night.'



(d) to define extent, Gen. vii. 20, חֲמִישׁ עָשָׂרָה אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם, 'fifteen cubits upwards did the waters prevail.' Gen. iii. 14, כָּל-יְמֵי חַיֶּיךָ, 'all the days of thy life.'

v. denoting material, Gen. ii. 7, וַיִּצֶר אֶת-הָאָדָם עָפָר מִן הָאֲדָמָה, 'and He formed man (of) the dust of the earth.'

vi. after a passive verb, 1 Kings ii. 21, יִתֶּן-נָא אֶת-אֲבִישָׁג לְאַדְנִיָּהוּ (lit. let there be a giving made of Abishag . . . to Adonijah).

### J. SOME NOTES ON THE HEBREW VOWEL SYSTEM BY PROFESSOR KENNETT.<sup>1</sup>

In order to understand the somewhat startling changes which, in the latest stage of the Hebrew language, take place in the vocalisation of nouns, it is necessary to discover the principles underlying, not only the Massoretic, but also the original pointing. It is, indeed, impossible to determine exactly the *nuances* of early Hebrew phonetics, but a comparison of Hebrew with the cognate languages, particularly Arabic, enables the student of Hebrew grammar to determine the original form of Hebrew nouns with sufficient accuracy for his purpose.

In primitive Semitic speech there would appear to have been three primary vowels only, which, however, might be either long or short, thus in effect making six;<sup>2</sup> i.e. *ā*, *ī*, *ū*, and *ă*, *ĭ*, *ŭ*.

In addition to these simple vowels there were the diphthongs *au*, *ai*, and *iu*.

In the opinion of the Semites, indeed, these latter sounds were not diphthongs; i.e. their final element was regarded as consonantal rather than vocalic. Since, however, at any

<sup>1</sup> [This Appendix comes from some lecture-notes of which Prof. Kennett kindly allowed us the use.]

<sup>2</sup> This must not be understood to mean that in actual speech only these six sounds were audible, but that whereas we divide our vowels into five *classes*, a Semite would have divided his into three.

rate in the case of the first two of these sounds, they tended to become simple vowels (*au* becoming *ô* and *ai* becoming *ê*), it is more convenient to speak of them as diphthongs.

The primitive long vowels have come down to us unchanged, except that in every case original long *â* has been modified into *ô*.<sup>1</sup> The general principle of pre-Massoretic spelling (though uniformity had by no means been reached when Hebrew became a dead language) is that the long vowels which are long by nature should be represented by vowel letters. In certain common words the *ô* which is derived from an original long *â* is regularly written without *wāw* (e.g. אֱלֹהִים not אֱלֹהִים; אֲנִי not אֲנִי); and in some other cases the *scriptio plena* and the *scriptio defectiva* are used indiscriminately. In the case of long vowels derived from diphthongs the vowel letters ו and י are regularly written.

Hebrew may therefore be said to possess four long vowels which can under no circumstances be shortened, viz. *ô* (whether derived from *â* or *au*), *ê* (derived from *ai*), *î*, and *û*.<sup>2</sup> The original short vowels, however, viz. *ă*, *ĕ*, and *ĭ*, undergo various modifications, according as they stand in accented or unaccented syllables. In this respect, indeed, Hebrew is not altogether peculiar. In our own language, for example, the first three vowels of *anatomy* undergo considerable modification when a change of accent is necessitated by the lengthening of the word, as in *anatomical*.

Hebrew, however, exhibits a peculiarity of which our own language affords no example, inasmuch as the originally short vowels frequently appear in a lengthened, or to use Bickell's phraseology, which is preferable (since it avoids the confusion between long and lengthened vowels), a *heightened* form; *ă* appearing as *ā* (—), *ĕ* as *ē* (—), and *ĭ* as

<sup>1</sup> Cp. English *bone*, *home*, *stone*, from Anglo-Saxon *bān*, *hām*, and *stān*.

<sup>2</sup> It may be laid down as an absolute rule that the original diphthongal sounds *au* and *ai* are never met with except in syllables which bear the full weight of the stress. In unaccented syllables always, and in accented syllables frequently, they appear as simple long vowels. No further change is, however, possible in them in the course of inflection.

$\bar{o}$  (—).<sup>1</sup> This heightening of the short vowels is probably in the main the result of the intoning of the sacred books in the synagogue. A tendency to heighten vowels in this way may indeed have already existed while Hebrew was still a living speech, but there can be little doubt that in the main this development belongs to the time when it had become practically a dead language. It will, however, be convenient to defer for the present a fuller consideration of the influences of the synagogue chanting upon the Hebrew vowels; merely remarking that in consequence of it  $\check{a}$  may become  $\bar{a}$ ;  $\check{i}$ ,  $\bar{e}$ ; and  $\check{u}$ ,  $\bar{o}$ .<sup>2</sup>

In many cases the original short vowel has remained unchanged, and we therefore find in the  $a$  class pathah; in the  $i$  class short hireq; and in the  $u$  class qibbûç or qāmeç ḥātûph. It frequently happens, however, that the original short vowel, though it has not been heightened, has nevertheless undergone some modification. Thus in the case of  $\check{a}$  there is a perpetual tendency (especially in unaccented syllables) to thin down the sound to  $e$  (in pen) or even to  $\check{i}$  (in pin) (viz. to š'ghôl or ḥîreq). Compare the pronunciation of the  $a$  in *many*, and the Cockney pronunciation which changes *cab* into *keb* and *bank* into *benk*. In the case of short  $i$ , which is already as thin as possible, the reverse tendency is observable, š'ghôl frequently taking the place of hireq.

In the illustration already given, sc. *anatomy* and *anatomical*, the tendency of full short vowels to lose their distinct character in unaccented open syllables is clearly seen. The first vowel of *anatomy*, though in writing it is expressed by the same sign as the second vowel, differs from it in that it can only be pronounced in an *unaccented open syllable*. Hebrew writing, being strictly phonetic, naturally represents these extremely short vowels by different signs from those which denote the *full* short

<sup>1</sup> The original class of  $\check{i}$  probably included not only the sound of  $i$  in *pin*, but also of  $e$  in *pen*; similarly the  $\check{u}$  class included both the  $u$  in *push* and the  $o$  in *on*.

<sup>2</sup> It is convenient in transliteration to represent a vowel long by nature by a circumflex accent, and a heightened vowel by the long sign.



vowels, *i.e.* the vowels which can stand in shut syllables. We accordingly find *hāṭēph* vowels, of which the essential characteristic is that they can only stand in unaccented open syllables,<sup>1</sup> though they are sufficiently clear to leave us in no doubt as to the classes to which they severally belong.

But the process by which the full short vowels become *hāṭēph*, or as they are commonly called *half vowels*, may be carried on to such an extent that the half vowel is pronounced too rapidly and indistinctly to make it possible to assign it to either of the three classes; that is to say, it becomes a *sh'wa*, or, to use Bickell's phraseology, it is *volatilised*. It is usual in transliteration to represent this volatilised vowel by *e* (which is the shortest English vowel); but it must be remembered that in reality it does not belong to one class more than another, and may have originated from *ā*, *i*, or *ū*: accordingly in these notes, in order to avoid confusion, it is here represented in transliteration by an apostrophe.<sup>2</sup>

The foregoing remarks may be summed up in the following table, in which the changeable vowels are arranged under the classes to which they severally belong:

|                                | <i>ā</i>                     | <i>i</i> | <i>ū</i> |
|--------------------------------|------------------------------|----------|----------|
| Heightened                     | —<br>r                       | —<br>r   | —<br>r   |
| Full short vowels              | —<br>r                       | —<br>r   | —<br>r   |
| (and with successive thinings) | (and with slight broadening) |          |          |
|                                | —<br>r                       | —<br>r   | —<br>r   |
| Half vowels                    | —<br>r                       | —<br>r   | —<br>r   |
| Indistinct half vowels         | —<br>r                       | —<br>r   | —<br>r   |

<sup>1</sup> [The student should notice that Prof. Kennett treats a consonant with a half vowel as constituting a syllable. A different nomenclature has previously been adopted in the grammar. So 'remembrance' in English might be regarded as three syllables or as four, according to the point of view taken.]

<sup>2</sup> It is most unfortunate that the sign — was also employed to mark the vowellessness of a consonant in the middle of a word, as it obscures the fact that *vocal sh'wā* (with some few exceptions) *always represents an original short vowel*.

It will be seen that *š'ghol* and *hireq* may be assigned respectively to either the first or second class, and vocal *sh'wa* to any one of the three classes.

*N.B.*—The chief defect in the carefully thought out Massoretic vocalisation is that three of the vowel signs, (ֿ, ֿ, ֿ) may denote either long or short vowels. In the case of the ֿ there is an additional difficulty in the fact that the long vowel which it denotes belongs to a different class from that to which its short equivalent must be assigned. In actual speech, however, the nearest short sound to the deep long *ā* is not *a* in *man*, but *o* in *on*.

It is of the utmost importance that the Hebrew student should grasp the fact that *qāmeç*, *çêrê* (when not derived from a diphthong *ai*, in which case it is followed by a *yôdh*), and *hōlem* (when written defectively, except in the cases noted above) are SHORT BY NATURE. The heightening of these vowels has taken place through certain exigencies of the synagogue intoning, and in the absence of such exigencies they naturally appear as short vowels. ALL THE VOWELS in דָּבָר, וָקֵן, בָּקֵר, and פֶּל must be considered as *essentially short in their origin*.

We naturally inquire, therefore, what are the exigencies through which a short vowel is heightened. Hebrew resembles English in being a sharply accented language, though, unlike English in which the accent is, as a rule, placed as early as possible in a word, in Hebrew the accent is usually on the last syllable, and can never be drawn farther back than the last syllable but one.

In the latest development of the Massoretic pronunciation, an accent possessing a musical value is placed on the accented syllable of each separate word; there are, however, indications that this florid method of intoning was preceded by a much simpler one, in which the stress of the intonation fell only on the accented syllables of certain words: *e.g.* the Construct state and following Genitive<sup>1</sup> were pronounced

<sup>1</sup> [Prof. Kennett maintains that the Absolute is to be regarded in all respects as a Genitive.]

together as virtually one word, so that although in the Construct state one syllable was accented more than the others, the *stress* of intonation fell only on the accented syllable of the following Genitive.

In discussing vowel changes it will therefore be convenient to speak of a syllable having the *stress*, rather than of an accented syllable, meaning thereby the accented syllable of a word the vowel of which receives a full intonation.

That the last vowels in the case of such words as *dābār*, *zaqîn* (or *zaqên*), *qaṭîn* (or *qaṭôn*) should be heightened respectively into  $\bar{\text{—}}$ ,  $\bar{\text{—}}$  and  $\bar{\text{—}}$  is easily understood when it is remembered that these syllables received the stress of intoning. Hebrew, however, presents a further peculiarity in the fact that a short vowel *in an open syllable just before the stress* is also frequently heightened. This latter case, the heightening of the pretone, as it is called, appears at first sight utterly contrary to the ordinary principles of accentuation. In all living languages, such as our own, the ictus usually falls on every alternate syllable, *e.g.* *inexáctítude*; though there may be a somewhat greater interval between the syllables which receive it, *e.g.* *términológical*.

Ordinary English speech, therefore, provides us with no explanation why the first *a* in *dābār* should become *qāmeç* as well as the latter.

But if we are right in supposing that the second vowel was heightened to *qāmeç* mainly, if not entirely, through the exigencies of intoning, we must look for illustration of the heightening in the pretone, not to ordinary English speech, but rather to the language as chanted or intoned. Now in the chanting of an English psalm or canticle it is natural to dwell somewhat on the last accented syllable of the recitative before attacking the new note. In psalters provided for chanting, this syllable is usually carefully marked; *e.g.*:

Praise the LÓRD | O my | soul ||  
Why do the heathen so fúriously | rage to-gether ||.



In like manner a Hebrew reader, before adopting a new note on the syllable which received the stress of the intoning, would naturally be apt to dwell somewhat on the preceding syllable. If the latter happened to be one which could easily be pronounced alone, the fact that the reader dwelt slightly upon it before attacking his new note would not affect its pronunciation; *e.g.* in such a word as *mid-bār* the first syllable *mid* is sufficiently full to allow the cantor to dwell on it before beginning to intone the last syllable *bar*. But in the case of such a word as *dābār*, in which the syllable preceding the stress is *open*, when through the exigencies of chanting the last syllable *bar* is severed from the first, the short *dā* is insufficient to allow the cantor to make the slight pause necessitated by the following change of note. In a case such as this, without any conscious effort to lengthen the word, it would nevertheless be gradually modified till in actual pronunciation it differed little from the vowel which bore the full stress.

The heightening of the pretone therefore is due to the slight pause which the cantor makes in order that he may pronounce the tone syllable more effectually. In the case of a long word *all the syllables before the pretone follow the same rule as in English, i.e. every other syllable receives an ictus.*

The heightening of Hebrew vowels can be reduced to rule, and there are extremely few exceptions. Strictly speaking there are no *declensions* in Hebrew nouns, which are classified by the formation of their stems rather than by their endings.

In order to illustrate the peculiarities of Hebrew vocalisation it will be convenient to consider the first class of Hebrew nouns, after which the rules for the other classes will occasion little difficulty.

The first and simplest class of Hebrew nouns consists of those which lie at the base of the perfect Qal of the verb. These nouns may be defined as those which have THREE STEM CONSONANTS AND TWO SHORT STEM VOWELS THE

FIRST OF WHICH IS *ǎ*; e.g. דָּבָר, זָקֵן,<sup>1</sup> and קָטָן. It must be remembered that all the vowels in these words are *heightened* vowels; and therefore in order to understand the changes which they undergo, we must first discover their original form. Since, however, to write such forms as דָּבָר, זָקֵן, and קָטָן is to be guilty of monstrosities according to the existing Hebrew rules, the student will do well when writing the original forms of Hebrew nouns to use English characters, viz. *dābār*, *zāqīn*, and *qāṭīn*.

We have already explained the principles underlying the heightening of these original vowels in the tone and pretone; it now remains for us to consider the changes which these original vowels undergo when the word no longer receives any stress, or when through some addition to the stem the stress no longer falls on the stem syllable.

In the first place, we may consider the Construct state. As has already been stated, the Construct state was originally pronounced as *virtually one word with the genitive*, and the stress accordingly fell on the latter word. In the Construct state, therefore, we find THE SHORTEST POSSIBLE PRONUNCIATION OF THE ORIGINAL STEM. And since in a strongly accented language short syllables which receive no *ictus* are commonly so hurried over that their vowels are shortened to the uttermost, it is not surprising that the unaccented syllables of *dābār* and *zāqīn* were volatilised, i.e. reduces to sh'wa.

We should therefore expect to find דָּבָר and זָקֵן or קָטָן.<sup>2</sup> In the latter case, however, probably in consequence of the later, more florid, system of chanting, by which each separate word received a musical accent, *ǎ* was substituted for the thin *ǐ* or *ǣ*, which did not so easily lend itself to a musical intonation;<sup>3</sup> so that the Construct state of זָקֵן is

<sup>1</sup> Nouns which have *ǐ* in the first syllable and *ǎ* in the second, though not, strictly speaking, belonging to this class, follow precisely the same rules; e.g. לֵבָב.

<sup>2</sup> It so happens that we have no Construct state of any word of the form קָטָן.

<sup>3</sup> Compare the English pronunciation of *e* in *clerk*.

actually זָקֵן, unless it be connected with the following word by a hyphen (*maqṣeph*), when זָקֵן- is possible. Similarly the Construct of *libāb* (which in the Absolute becomes לִבָּב) is לִבָּב.

The same principles regulate the forms of the Absolute and Construct plural; though the addition of an extra accented syllable to the stem naturally causes a shifting, so to speak, of the centre of gravity.

The original forms of the plural Absolute will naturally have been

*dābārīm,            zāqīnīm,            libābīm,<sup>1</sup>*

in each case the stress being on the plural endings. The second syllable, however, which in the singular was shut, is now opened; accordingly the short vowel, being unable to bear the slight pause which the cantor makes before changing his note, is heightened. The first syllable is naturally hurried over and becomes volatilised; thus:

דְּבָרִים,            זָקִינִים,            לִבָּבִים.<sup>2</sup>

In the Construct state instead of the ending *īm*, we find the ending *ē* (originally *ai*, as in the Absolute dual); thus:

*dābārē,            zāqīnē,            libābē.*

Since the chief accent falls on the last syllable and the tendency in pronunciation is to put an *ictus* on every alternate syllable, we should naturally expect to find the short vowel of the middle syllable reduced to a *sh'wa* and the first syllable remaining unchanged; just as in the English word *anatomical* the first *a* is pronounced more clearly than the *a* which immediately follows. We should

<sup>1</sup> The usual plural of לִבָּב is לִבְבוֹת.

<sup>2</sup> It is of the utmost importance that the Hebrew student should endeavour to give proper value to the Hebrew syllables. The pronunciation of many students is enough to make the Massoretes shudder in their graves! We must pronounce the plural of דְּבָר not *debārim* (*i.e.* with the same relative quantities which we have in the English word *abasement*), but *d'bā-rīm*, *i.e.* with the relative quantities which we have in the phrase '*a new heart*.'



therefore expect to find in the Construct state plural of these nouns the forms

לְבָרִי, זָקְנִי, דְּבָרִי.

Forms of this kind actually occur when the first radical is a guttural; thus the Construct state plural of חָכָם is חֲכָמִי. But, as a rule, the original short *a* is thinned down to a short *i*, according to the tendency noted above; so that instead of דְּבָרִי (the earlier form) we now find דְּבָרִי, and instead of זָקְנִי, זָקְנִי, etc.

It is therefore evident that none of the existing forms of a Hebrew noun is derived from any other existing form, דְּבָר, דָּבַר, דְּבָרִים, דְּבָרִי being all derived *pari passu* from the stem *dābār*.

The common method of forming the feminine was by the addition of the syllable *at* to the masculine stem. In the Absolute state, however, this ending is found only in a modified form; for when the old case endings (which survived much longer in the Construct state than the Absolute)<sup>1</sup> had fallen away, the syllable *at* was exposed to phonetic decay; the final dental *t* was first aspirated *ath*, then the dental became inaudible, leaving only the final aspirate *ah*; <sup>2</sup> finally the aspirate also disappeared, leaving only a vowel *a*.

The original form of the feminine Absolute is therefore *dabara*, which by the rules given above becomes דְּבָרָה: the original form of the Construct is *dabarath*, which when hurried over becomes דְּבָרַת (the intermediate form being דְּבָרַת). In the plural the ending *ath* is lengthened into

<sup>1</sup> This is contrary to what we should have expected, but may be explained from the fact that the case endings of the Construct state, though no longer used in their original sense, were employed as *connecting vowels* to join together the two words which grammatically formed one idea. It was more euphonious to say *dabarati malki zedeq* than *dabarat malk zedeq*. (On the 'literæ compaginis,' see Appendix H.)

<sup>2</sup> A similar tendency first to aspirate and then to elide a dental is found in other cases also. Thus in some parts of Syria בֵּית was in some cases pronounced בִּיה.

*âth*, which naturally becomes *ôth*. This termination is found in the Absolute as well as in the Construct state, which are therefore identical except for the difference caused by the presence or absence of the stress: thus the Absolute appears as דְּבָרוֹת; the Construct as דְּבָרוֹת.

The rules for the other classes ('declensions') of nouns will occasion little difficulty. In the case of *Segholate* stems the student should notice that in the plural *the stem itself* undergoes an alteration by the insertion of a short *a* between the second and third consonants. The singular stems *malk*, *šipr*, *buqr*, become *malakîm*, *šiparîm* and *buqarîm*; and these in turn, according to the rules of vocalisation set forth above, become מְלָכִים, סְפָרִים, and בְּקָרִים.

## VOCABULARY.

## HEBREW-ENGLISH.

## א.

אָב, father (see p. 185).

אָבֵד, to perish.

אָבֵה, to be willing.

אָבֵן (f.), stone.

אָדָם (m.), man (mankind).

אָדָמָה (f.), the ground.

אָדוֹן, lord (plur. used of superiors).

אָהֵב, to love. Inf. Constr. אֹהֵבָה.

אֹהֶל (m.), tent.

אָזֵן (f.), ear.

אָח, brother (see p. 185).

אָחָד (m.), one.

אָחוֹת, sister (see p. 185).

אַחֲרֵי (prep.), after. More rarely אַחֲרָה.

אַחֵר, other. Plur. אַחֲרִים.

אַחַת (f.), one. Pause אַחַת.

אַיִן, where then? אֵי-מֶנָּה, whence?

אֹיֵב, enemy.

אַיִה, where?

אֵיךְ, how?

אֵין (nothing); Constr. there is not.

מֵאֵין (אֵין), whence?

אִישׁ, man (male).

אָכַל, to eat.

אֲכִין, verily.

אַל, not (Jussive, Cohort.).

אַל, unto.

אֵלֶּה (c.), these.

אֱלֹהִים, God, gods.

אֶלֶף (m.), a thousand.

אִם, if; or? כִּי אִם, except; but (after negative).

אִם, in oaths = not.

אִם, mother.

אֲמֵן, Hiph. to trust, believe.

אֲמִץ, to be strong, bold.

אָמַר, to say, promise, think.

אָנָּה, whither?

אֲנַחְנוּ (c.), we.

אֲנֹכִי אֲנִי, I.

אֲנָשִׁים, plur. of אִישׁ.

אָסַף, to gather, cure.



אַף (m.), nose, wrath. Dual,  
face.

אַרְבַּעַה, four.

אַרֹן (m.), ark. With art.

הָאֲרוֹן.

אַרִי, lion.

אָרֶץ, long. Fem. אֶרֶץ.

אָרֶץ (f.), land, earth. With  
art. הָאָרֶץ.

אֶרֶץ, to the ground.

אָרַר, to curse.

אֵשׁ (f.), fire.

אִשָּׁה, woman (see p. 185).

אֲשֶׁר, who, which (rel.).

אַתָּה, thou (f.).

אַתָּה (-את-), sign of definite acc.

אַתָּה, with.

אַתָּה, thou (m.).

אַתּוֹן, she-ass.

אַתֶּם (m.), ye.

## ב.

ב (prep.), in, on, among, by  
(instrum.), consisting of  
(essence).

בְּאֵר (f.), a well.

בִּגְד (m.), *z*, garment.

לְבַדּוֹ (בִּדּוּד), separation;  
by himself, alone.

בֹּא, to come, go in.

בָּחַר, to choose (with בָּ).

בָּטַח, to trust (with בָּ).

בֵּין, between. Repeated be-

fore the second word (see  
p. 65).

בִּין, to understand, discern.  
Niph. partic., discerning,  
prudent.

בֵּית, house (see p. 186).

בָּכָה, to weep. Apoc. Qal יָבַךְ.

לֹא-בִלְתִּי, so as not to (with  
Inf.).

בִּמָּה, high place.

בֵּן, son (see p. 186).

בָּנָה, to build.

בָּנוֹת, plur. of בַּת.

בֹּקֶר (m.), morning.

בָּקַשׁ, Pi. to seek, search for.

בָּרַח, to flee.

בְּרִית (f.), covenant (כָּרַת, to  
make).

בָּרַךְ, Pi. to bless. Pass.  
partic. Qal, blessed.

בִּרְכָּה, a blessing, present.

בָּשָׂר (m.), flesh. כָּל-בָּ" = all  
mankind.

בַּת, daughter (see p. 186).

בָּתִּים, plur. of בַּת.

## ג.

גָּאַל, to redeem.

גָּדוֹל, great; old (in com-  
parative or superl.).

גִּדְּלָהּ, to be great, grow up.  
Pi. bring up (child).

גְּדֻלָּה (m.), greatness.

גִּיר, to sojourn.

גָּלָה, to uncover; go into captivity. With אָזֶן (ear) = make revelation.

גָּלַל, to roll.

גַּם, also, even.

גַּם . . . גַּם . . . both  
. . . and . . .

גָּמַל, to requite; wean (a child).

גָּמַל, camel. Plur. גָּמָלִים.

גֵּר, sojourner, stranger.

גרשׁ, Pi. to drive out.

## ד.

דָּבַר, Pi. to speak.

דָּבָר (m.), word, thing.

דָּל (adj.), weak. דָּלָל.

דָּם (m.), blood.

דָּמַם, to be silent.

דֶּרֶךְ (m.), a way, path.

דָּרַשׁ, to seek (usu. with אֵל).

## ה.

—ה־, article.

—ה־, Interroga. particle.

הוא, he, that (demons. m.).

היא, she, that (demons. f.).

הָיָה, to be, become, happen.

Jussive Qal יֵהִי.

הָלַךְ, to go. Conjugates, exc. Perf. Qal, as if from

יָלַךְ.

הָמָּה, הֵם, plur. of הוא.

הֵנָּה, הֵן, plur. of היא.

הֵנָּה, hither. עַד-הֵנָּה, thus far.

הֵנָּה וְהֵנָּה, hither and thither.

הִנֵּה, הִן, behold, lo! (see p. 110).

Following verb usu. in Partic.

הָיָה. See נוֹתַם.

הִפָּךְ, to turn, change into (usu. Trans.).

הַר (m.), hill, mountain. With art. הָהָר. Plur. הָרִים.

הָרַג, to kill, slay.

הָרָה (of woman), to conceive (child).

## ו.

ו, conj. and.

## ז.

זֹאת, this (f.). כְּזֹאת, thus.

זֶה, this (m.). מִזֶּה, hence.

מִזֶּה . . . מִזֶּה, on this side,—on that side.

בְּזֶה, here.

זָהָב (m.), gold.

זָכַר, to remember. Hiph. make mention of.

זָקֵן, to be old.

זָקֵן, adj. old. Noun, old man.

זָקֵנִים (m. plur.), old age.

זֶרַע (m.), seed, *a.* (Lit. or metaph.)

### ח.

חָבֵא, Niph. to hide oneself, be hidden.

חָדַל, to cease, leave off.

חָדָשׁ, new.

חֹדֶשׁ (m.), month.

חָזַק, to be strong. (Part. חֲזָק.)  
Hiph. take hold (of, בְּ).

חָזָק (adj.), strong.

חָטָא, to sin, err.

חַטָּא (m.), sin (see p. 182).

חִי (of God), חַי (of men).  
Used in oaths = 'liveth.'

Qal of  $\sqrt{\text{חיי}}$ .

חַי (adj.), alive.  $\sqrt{\text{חיי}}$ .

חָיָה, to be alive. Juss. Qal  
יָחִי. Pi. and Hiph., pre-  
serve alive, let live.

חַיִל (m.), might, army, sub-  
stance.

חָכָם, wise.

חָלָה, to be sick.

חֲלִי (m.), disease, sickness.

חָלִילָה, with Dat. of pers.  
and מִן of act (verb in  
Inf.) = *far be it from (me)*  
to . . .

חָלַל, Hiph. to begin.

חָלַק, Pi. to divide.

חָמַד, to desire. נִחְמַד Niph.  
Partic. desirable.

חֲמָה (f.), wrath.

חָמַר (m.), ass.

חֲמִשָּׁה, five (see p. 194).

חָנָה, to encamp.

חֵן (m.), grace, favour.

חֲנִן, to pity.

חֶסֶד (m.), *a.* mercy, kindness.

עָשָׂה ח' עִם =  
show mercy to.

חֵץ (m.), arrow.  $\sqrt{\text{חצץ}}$ .

חָצָה, to halve, divide.

חֲצִי, half.

חֹק (m.), statute.  $\sqrt{\text{חקק}}$ .

חֶרֶב (f.), *a.* sword.

חָשַׁב, to think, reckon. \*

חָתָן, father-in-law.

חָתַת, to be dismayed. Impf.  
יָחַח.

### ט.

טוֹב, good.

טַרְם, not yet, usually with  
Impf.

Also conj. *before that*  
(or בְּטַרְם).

### י.

יָאֵל, Hiph. to be content.

יָבֵשׁ, to be dry.

יָד (f.), hand. (Dual.)

יָדַע, to know. Inf. Constr.

יָדַעַת.



יְהוָה, the Lord (see note on p. 44).

יוֹם (m.), day (see p. 186).

יָטַ. See נָטָה.

(יָטַב), to be well. Perf. Qal not used.

Hiph. הִיטִיב = to benefit, with Acc. or Dat.

יַיִן (m.), wine.

יָכַח, Hiph. to judge, approve, reprove.

יָכַל, to be able. Impf. יֹכֵל.

יָלַד, to bear (child), beget. Hiph. to beget.

יָלֵד (m.), child, *a*.

יָם (m.), sea. Constr. the same usu. Plur. יַמִּים.

יָמִים, plur. of יוֹם.

יָסַף, Hiph. to add.

*He added to do* = he did again.

יָעָץ, to advise. Niph. to take counsel together.

יָעַר (m.), wood, forest.

יָפָה (adj.), fair, beautiful.

יָצָא, to go out. Inf. Constr. יָצֵאת.

יָצַג, Hiph. הִצִּיג, to set, place.

יָצַק, to pour. Impf. יֹצֵק.

יָקַץ, to awake.

יָרָא, to fear, usu. with מִן and Inf.

Inf. Constr. יִרְאֶה.

Part. in use יָרֵא.

Niph. Part. נִירָא = terrible.

יִרְאָה (noun f.), fear.

יָרַד, to go down. Hiph. bring down.

יָרָה, to shoot. Hiph. shoot, instruct.

יָרַשׁ, to possess. Hiph. to dispossess.

יֵשׁ, there is.

יָשַׁב, to sit, dwell, inhabit.

יָשַׁן, to sleep.

יָשַׁע, Hiph. to save, rescue.

## ב.

כֵּן, prep. like. . . . כֵּן . . . , as . . . so . . .

כַּאֲשֶׁר, when, as.

כָּבֵד, to be heavy, hard. Pi. honour. Niph. be honoured. Hiph. harden.

כָּבֵד (adj.), heavy, grievous.

כְּבוֹד (m.), honour, glory.

כִּבְשָׁה (f.), ewe-lamb.

כֵּן, thus (of what follows).

כֹּהֵן (m.), priest.

כֹּן, Hiph. to establish, set firm.

Niph. passive.

כִּי, for, that, because, when.

כִּי אִם, but, *after a negative*.

כָּל, all (noun Constr.).

כָּלָנוּ, all of us.

לֹא . . . כָּל, no one,  
not hg.

כְּלֹא (m.), imprisonment.

כָּלָה, to be finished. Pi. to  
finish (with Inf.).

Inf. Absol. עַד-כָּלָה =  
completely.

כֶּלִי (m.), implement, weapon  
(see p. 186).

כֵּן, thus (of what precedes).

כִּסֵּא (m.), throne, seat. Third  
decl.

כִּסֶּה, Pi. to cover, conceal.

כֶּסֶף (m.), *a*, silver.

כַּף (f.), palm (of hand), sole  
(of foot).

כָּרַת, to cut, cut off. With  
בְּרִית = make covenant.

כָּתַב, to write.

ל.

לִּי (prep.), to, for (see also p.  
207).

לֹא, not, no.

לֵב (m.), heart. Plur. לְבוֹת.

לֵבָב (m.), heart. Plur. in לְבוֹת—.

לִבְרִי. See בִּר.

לְבִישׁ, to put on (clothes),  
wear (stative).

לָחַם, Niph. to fight.

לֶחֶם (m.), *a*, bread.

לַחֲץ (m.), oppression.

לַיְלָה (m.), night. Notice  
accent and gender. הַ—,  
old Accus. termination.

לַיִן, to pass the night.

לָמַד, to learn. Pi. teach.

לָמָּה, why? Before gutt.  
לָמָּה.

לְמַעַן, in order that, with  
Inf. or Impf.

לֵאמֹר with Impf.

לָקַח, to take (see p. 131).

מ.

מְאֹד, lit. to excess, = very.

מֵאָה (f.), a hundred.

מָאן, Pi. to refuse.

מִדְבָּר (m.), wilderness.

מַה, what? How!

מָהֵר, Pi. to hasten. Inf.  
Absol. = quickly.

מוֹשׁ, to depart.

מוֹת, to die. Perf. Qal מָת.  
Hiph. put to death.

מָוֶת (m.), death. Constr.  
מוֹת.

מִזְבֵּחַ (m.), altar. Plur. in  
זֹת—.

מַחֲנֶה (m.), camp.

מָחָר, to-morrow.

מַטֵּה (m.), staff.

מָטָר (m.), rain.

מָטַר, Hiph. send rain.

מִי, who ?

מַיִם (m. plur.), water(s).

מָלֵא, to be full (of, Acc.).

Qal or Pi. to fill, with two Acc.

מַלְאָךְ (m.), messenger, angel.

מִלְחָמָה (f.), war ; S<sup>e</sup>gholate.

מָלַט, Hiph. deliver. Niph. Passive.

מָלַךְ, to reign (over, בְּ).

מֶלֶךְ (m.), king.

מַלְכָּה (f.), queen ; S<sup>e</sup>gholate.

מַמְלָכָה (f.), kingdom ; S<sup>e</sup>gholate.

מִן, from, out of, some of, than (see also p. 207).

מִנְחָה (f.), offering, present.

מָסַח, Niph. be melted (of heart).

מְעַט, a little, some, a few. Constr. noun.

מַעֲשֵׂה (m.), deed, work.

מָצָא, to find.

מִצְוָה (f.), command.

מִצְרַיִם, Egypt.

מָקוֹם (c.), place.

מֵרָאָה (m.), appearance.

מָרָה, to rebel against, with Acc.

מִשַּׁח, to anoint.

מָשַׁל, to rule (over, בְּ).

מִשְׁפָּט (m.), judgment.

עַד-מָתַי, how long ?

נ.

נָא, particle of entreaty (enclitic): אֶל-נָא, of deprecation.

נָבַט, Hiph. to gaze on. With אֶל = show regard to.

נָבִיא (m.), prophet.

נִבְלָה (f.), corpse.

נָגַד, Hiph. to tell, announce.

נֶגֶד (adv. or prep.), opposite. Suff. נִגְדוֹ.

נָגַף, to smite.

נִגַּשׁ, to draw near (stat.).

נָהַג, to lead.

נָהָר (m.), river.

נָוָה, to rest. Hiph. הִנִּיחַ, give rest (to). הִנִּיחַ, set down, place : with Dat. of pers., to leave alone.

נוּס, to flee.

נוּעַ, to move, quiver.

נָחַל, to inherit.

נַחֲלָה (f.), inheritance.

נָחַם, (Pi.), to comfort. Niph. to repent (of, עַל).

נָטָה, to stretch out, incline. Apoc. Qal נָטַח. Hiph. to bend aside.

נָכַח, Hiph. to smite.

נָסָה, Pi. to test, try.

נֶעֱלַל (m.), shoe.



נֶעֶר (m.), lad, attendant :  
Ṣḡholate.

נִיעָרָה (f.), maiden : Ṣḡholate.  
נָפַל, to fall.

נֶפֶשׁ (f.), soul, life (= the  
being alive).

נָצַב, Hiph. (הִצִּיב), to station.  
Niph. to take one's stand.

נָצַל, Hiph. to deliver. Pass.,  
Niph.

נָשָׂא, to lift up, bear, forgive  
(with Acc. of fault, Dat. of  
pers.). Inf. לִישָׂאת.

נָשַׁג, Hiph. to overtake.

נָשִׁים, plur. of נִשָּׂה.

נָשַׁל, to draw off (shoe).

נָשַׁק, to kiss (with לְ).

נָתַן, to give, appoint. Inf.  
Constr. הִתָּ. With Acc.  
and Inf., to allow, let.

### ס.

סָבַב, to go round, surround.

סוּס, horse.

סוּסָה, mare.

סוּר, to turn aside (intrans.).  
Hiph. remove.

Jussive Qal and Hiph.  
with Waw consec.

וַיִּסֹּר.

סָפַד, to mourn.

סָפַר, to count. Pi. recount,  
relate.

סֵפֶר (m.), book. Plur. letter,  
books.

סָתַר, Hiph. to hide. Niph.  
Pass. and Reflex.

### ע.

עָבַד, to serve, till (the ground).

עֶבֶד (m.), servant.

עָבַר, to cross over, transgress.

עַד (prep.), as far as ; until.  
עַד-אֲשֶׁר with finite  
verb, until.

עוֹד, still, yet, again.

עוּה, Hiph. to commit  
iniquity.

עוֹלָם (m.), eternity, age  
(αἰών).

"עַד-עַד, for ever.

עוֹן (m.), iniquity.

עִוֵּר (adj.), blind.

עוֹ (m.), strength. √ עוּ.

עָזַב, to leave, forsake.

עָזַר, to help.

עֵין (f.), eye. לְעֵינַי, in the  
presence of.

עִיר (f.), city (see p. 186).

עַל, upon, against, near.

עָלָה, to go up. Hiph. bring  
up, offer up.

עַלְמָה (f.), young woman,  
damsel.

עַם (m.), people. With art.  
הָעַם.

עִם, with, along with.

עָמַד, to stand.

עָנָה, to answer.

עָנָה, Pi. to afflict.

עָנִי (m.), poverty, affliction.

עֵץ (m.), tree, wood.

עֲצָה (f.), advice.

עָשָׂה, to do, make.

עֶשְׂרֵה, ten (see p. 195).

עֶשְׂרִים, twenty.

עֵת (f.), time, season.

עַתָּה, now (of time, and hortat.). Pause עַתָּה.

## פ.

פֶּה (m.), mouth, edge (see p. 186).

לְפִי חֶרֶב, with the edge of the sword.

פֹּה, here.

פוֹץ, Qal or Niph. to be scattered.

פֶּלֶא, Niph. to be wonderful.

פֶּן, lest, with Impf.

פָּנָה, to turn round (intrans.).

פָּנִים (m. plur.), face. לְפָנַי, in presence of, before.

פַּעַם (f.), lit. footfall; time, occasion.

פָּצַר, to press, urge (with פָּ of pers.).

פָּקַד, to visit, appoint, muster. Hiph. to set (over).

פָּרָה, to be fruitful.

פֶּרִי (m.), fruit.

פֶּשַׁע (m.), *z*, transgression.

פֶּתַח (m.), *z*, doorway, opening. Used as prep., = at entrance of.

## צ.

צֹאן (m.), sheep (collect.).

צָדַק, to be righteous. Hiph. acquit, justify.

צִדִּיק (m.), *z*, righteousness.

צִדְקָה (f.), righteousness.

צָדִיק, righteous.

צִוָּה, Pi. to command.

צוּק, Hiph. to constrain.

צוּר, to besiege (with עַל).

צָלַח, Hiph. to prosper, make prosperous.

צָמָא, to be thirsty.

צָעַק, to cry out.

צָר, to be in straits. Impersonal לִי.

וַיָּצַר לוֹ = and he was in distress.

## ק.

קָבַץ, to collect, assemble (trans.).

קֶבֶר (m.), grave.

קֹדֶשׁ, to be holy. Pi. consecrate.

קֹדֶשׁ (m.), holiness.

קוֹל (m.), voice.

קום, to arise. Hiph. set up, ratify.

קחת, Inf. Constr. לקח.

קטל, to kill (poetical and late).

קטן, to be small, unworthy.

קטן, small, young (only in m. sing.).

קטן, small, young. Fem. קטנה.

קל (קלל), to be light, of little account; also Niph.

Pi. to curse. Hiph. to lighten.

קנה, to buy, acquire.

לקראת (קרא), to meet (Inf.).

קרא, to read, call.

קרב, to draw near (stat.).

קרב (m.), *i*, inside, heart.

קרע, to tear, rend.

## ר.

ראה, to see. Niph. appear (unto).

ראש (m.), head (see p. 186).

ראשון, first.

רב, great. Plur. רבים, many.

רבה, to be many, multiply. Hiph. to multiply (trans.); Inf. Abs. = in quantities, much (used adv.).

רגל (f.), *a*, foot. Dual.

רדף, to pursue.

רוח (f.), breath, spirit.

רום, to be high. Hiph. lift up.

רוץ, to run. Hiph. take quickly.

רחם (Pi.), to have mercy on.

ריב, to plead, contend.

ריב (m.), a quarrel.

רם, high.

רמה (f.), Ramah (high place).

רע, evil; f. רעה (√רעע).

רעב (m.), famine.

רעה, to shepherd.

רעה, neighbour, friend.

רע (רעע), to be evil; Impf.

ירע.

Hiph. to do evil.

רק (adv.), only.

רש, poor.

## ש.

שאת (ל), Inf. Constr. Qal נשא.

שים, to set, place, appoint.

שנא, to hate.

שפה (f.), lip, edge, bank. Dual, lips.

שרף, to burn (trans.).

שר, a chief, prince (√שרר).

## ש.

שאב, to draw (water).

שאול (m.), Sheol, the grave.



שָׁאַל, to ask. לוֹ שָׁאַל, he greeted him.

שָׁבַע, Niph. to swear.

שִׁבְעָה, seven (see p. 195).

שׁוּב, to return. Hiph. bring back, restore. '*He returned and did*' = he did again.

שָׁחָה, Hithpa'lel, הִשְׁתַּחֲוָה, to bow oneself down, worship. Apoc. Impf. יִשְׁתַּחֲוֶה.

שָׁחַת, Pi. to destroy; Hiph. to corrupt.

שָׁכַב (stat.), to lie down.

שָׁכַח, to forget.

שָׁכַח, Hiph. to be early.

שָׁכַר, to be drunk.

שָׁלוֹם (m.), peace, welfare.

שָׁלַח, to send; Pi. send away, let go.

שָׁלַךְ, Hiph. to throw.

שָׁלֹשָׁה, three (see p. 194).

שָׁם, there.

שֵׁם (m.), name (see p. 186).

שָׁמַד, Hiph. to destroy, exterminate.

שָׁמָּה, thither.

שְׁמֹנֶה, eight (see p. 195).

שָׁמַיִם (m. plur.), heaven(s).

שֶׁמֶן (m.), oil.

שָׁמַע, to hear; with ל, to attend to.

שָׁמַר, to watch, keep. Niph. to beware.

שָׁמֶשׁ (f.), sun.

שָׁנָה (f.), year; plur. in יָמִים.

שָׁנָה (f.), sleep.

שְׁנַיִם, two, with m. nouns.

שֵׁנִי, second.

שַׁעַר (m.), gate.

שָׁפַט, to judge.

שֹׁפֵט, a judge.

שָׁפַךְ, to pour out.

שָׁפָל, lowly.

שָׁקָה, Hiph. to cause to drink, give drink to (Acc.).

שָׁרַת, Pi. to serve.

שֵׁשׁ, six (see p. 194).

שָׁתָה, to drink. Apoc. Qal יִשְׁתֶּה.

שְׁתַּיִם, two, with f. nouns.

## ת.

תָּוֹךְ (m.), midst. Constr. תּוֹךְ.

תּוֹרָה (f.), law.

תַּחַת (prep.), under, instead of. With plur. suff. (תַּחְתֵּי).

תָּם (תָּמַם), to be complete, finished, cease (with intrans. verbs).

Hiph. to cease (with trans. verbs).

תָּבַשׁ, to seize.

תִּשְׁעָה, nine (see p. 195).

# VOCABULARY.

## ENGLISH-HEBREW.

### A.

- Able, to be, יָכַל; Impf. יֹכֵל.
- Acquit, to. *See* Justify.
- Add, to, יָסַף (usually Hiph.).
- Advice, עֵצָה (f.).
- Advise, to, יַעֲצֵ.
- Afflict, to, עָנָה (Pi.).
- Affliction, עֲנִי (m.) (see p. 189).
- Afraid, to be. *See* Fear.
- After (prep.), אַחֲרֵי (also with suff.); אַחֲרֵי.
- Afterwards, אַחֲרַי; אַחֲרֵיכֶן.
- Again, עוֹד. 'He again did'; say *either* 'he added to do,' *or* 'he returned and did.'
- Against (prep.), בֶּ: עַל.
- All, כָּל (-ל), Constr. noun. כָּלֵנוּ. 'All of us.'
- Allow, to, נָתַן, with Acc. and Inf.
- Alone, לְבַד (lit. in a state of separation). 'He alone,' לְבַדּוֹ.
- Also, גַּם.
- Altar, מִזְבֵּחַ (m.). Plur. מִזְבְּחוֹת.
- And, וְ.
- Angel. *See* Messenger.
- Anger, אָף. *See* Angry.
- Angry, to be, use הָרָה (be kindled, burn). 'He was angry,' *either* הָרָה אָפוֹ, *or* (Impers.) הָרָה לוֹ. (Apostroph.)
- Announce, to. *See* Tell.
- Another, אַחֵר. 'One to another'; say, 'a man to his brother' ('neighbour').
- Answer, to, עָנָה.
- Any, see p. 40, note 3.
- Appear, to. Niph. of *see*.
- Appearance, מְרָאָה (m.).
- Appoint, to, פָּקַד.

Approach, to. *See* Near.

Arise, to. *See* Rise.

Ark (of covenant), אָרוֹן (m.).

With art. הָאָרוֹן.

Army, חֵיל (m.); מִחְנָה (m.).

As, כִּי (conj.).

*As . . . so . . .* (with  
nouns and pron.),

. . . כִּי . . . כִּי.

As far as, עַד (prep.).

Ascend, to. *See* Go up.

Ashamed, to be, בּוֹשׁ (stative).

Impf. יִבּוֹשׁ.

Aside, to turn. *See* Turn.

Ask, to, שָׁאַל. 'Ask of God,'

דָּרַשׁ, with Acc. or בִּי.

Ass, חֲמֹר (m.).

Attendant. *See* Lad, Hand-  
maid.

Avenge, to, נָקַם. Avenge  
oneself, Niph.

Awake, to (intrans.), יָקָץ.

Awaken, to (trans.), קִיץ  
Hiph.

## B.

Bad. *See* Evil.

Bank, שָׂפָה (f.), lit. lip.

Be, become, to, הָיָה (see p.  
145); often followed by לָ.

Bear, to (carry). *See* Lift  
up.

Bear, to (children), יָלַד. Be  
born, Niph.

Beautiful (adj.), יָפֵה.

Befall, to, מָצָא.

Before (used as prep.), לְפָנַי.

'Before that' (of time),

טָרַם (בְּ), with Impf.

Beget, to, יָלַד Hiph.

Begin, to, חָלַל Hiph.

Behold. *See* Lo!

Believe, to, אָמַן (Hiph.), with

בִּי of pers., לִי of thing.

Beneath. *See* Under.

Between, בֵּין. 'Between . . .

and . . . ' . . . וּבֵין . . .

With suff., see p. 65.

Beware lest, . . . הִשָּׁמַר (לֹא) פֶּן.

Bitter (adj.), מָר (מָרַר).

Bless, to, בָּרַךְ (Pi.).

Blessed, בָּרוּךְ.

Blessing, בְּרָכָה (f.).

Blind, עָוֵר (3rd decl.).

Blood, דָּם (m.). Your b.

דָּמָם. Plur. = bloodshed.

Book, סֵפֶר (m.).

Both . . . and . . . גַּם . . .

גַּם . . .

'Both great and small,'

מִגְדוֹל וְעַד קָטָן.

Bow down to, to, שָׁחָה

Hithpa'lel (see p. 145).

Boy, יָלֵד; נֶעֱר.

Bread, לֶחֶם (m.), ᾶ.

Breath. *See* Spirit.

Bring, to, Hiph. of come.



Bring back, to; Hiph. of *return*.

Bring down, to; Hiph. of *go down*.

Bring out, to; Hiph. of *go out*.

Bring up, to; Hiph. of *go up*.

Bring up, to (child), גָּדַל (Pi.).

Brother, אָה (see p. 185).

Build, to, בָּנָה.

Burn, to (trans.), שָׂרַף. 'With fire,' בָּאֵשׁ.

Bury, to, קָבַר.

But, usu. say *and*: otherwise בִּי; after a negative, אִם. See also Nevertheless.

Buy, to, קָנָה.

By (of instrument), בְּ; (be-side) עַל.

### C.

Call, to, קָרָא (usu. with Dat. of pers.).

Camp, מַחֲנֶה (m.).

Captain. See Chief.

Capture, to (a city), לָכַד.

Care, to take. שָׁמַר Niph.

Cast, to. See Throw.

Cease, to, חָדַל (Impf. יִחַדֵּל), with Infin.

Chief, שָׂר (שָׂרָה).

Child (m.), יֶלֶד, ᾱ; (f.) יְלֵדָה.

Choose, to, בָּחַר (with בְּ).

City, עִיר (f.). Plur. עָרִים (fixed עִ).

Collect, to (trans.), קָבַץ: אָסַף (Impf. יֵאָסֵף).

Come, come in, to, בּוֹא (see p. 159).

Comfort, to, נָחַם (Pi.); Passive, Niph.

Command, to, צִוָּה (Pi.).

Command (noun), מִצְוָה (f.).

Compassion, to have. See Pity.

Complete, to, תָּמַם Hiph.

Completely (= to a finish), עַד-כֵּלָה.

Conceal, to. See Cover, Hide.

Consent, be willing, to, אָבָה (Impf. יֵאָבֵה).

Corpse, נִבְלָה (f.).

Corrupt, to, שָׁחַת Hiph.; Passive, Niph.

Count, to, סָפַר.

Covenant (noun), בְּרִית (f.).

To make a c., "בָּרַת ב" (cut).

Cover, to, כָּסָה (Pi.).

Cross over, pass by, to, עָבַר.

Cry, to, קָרָא (= call); צָעַק (= cry out).

Curse, to, אָרַר; קָלַל (Piel).

Cut, cut down, to, כָּרַת.

### D.

Darkness, חָשֶׁךְ (m.).

Daughter, בַּת (f.) (see p. 186).

Day, יוֹם (m.). Plur. יָמִים.

Death, מוֹת (m.). Constr.  
מוֹת.

*To put to death*, מוֹת Hiph.

Deed, מַעֲשֶׂה (m.).

Deliberate, to, יַעֲץ Niph.

Deliver, to, מָלַט Hiph. ;

Passive, Niph. נָצַל Hiph.

Depart, to, סוּר (=turn  
aside).

Used also of *wrath*, etc.,  
ceasing. With Waw

Consec. וַיָּסַר (Qal  
and Hiph.).

Descend, to. *See* Go down.

Desert, מִדְבָּר (m.).

Destroy, to, שָׁחַת (Pi.) ; שָׁמַד  
(Hiph.).

Die, to, מוֹת. Perf. Qal מָת.

Part. מֵת = *dead*.

Disease. *See* Sickness.

Dismayed, to be, חָתַת ;  
Impf. יִחַת.

Dispossess, to, יָרַשׁ Hiph.

Do, to, עָשָׂה.

Dog, כֶּלֶב.

Door, entrance, פֶּתַח (m.).

*In the door of the tent*,

פֶּתַח הָאֹהֶל.

Draw near, to. *See* Near.

Drink, to, שָׁתָה. Apoc. Qal  
יִשָּׂה.

Drive out, to, גָּרַשׁ (Pi.). *See*  
also Dispossess.

Dwell, to, יָשַׁב.

## E.

Each, אִישׁ (see p. 40).

Ear, אָזֶן (f.) ; dual.

*To give ear*, אָזֶן Hiph.

Early, to rise (בִּבְקָר) הַשָּׁכִים.

Earth, אֶרֶץ (f.), *a.* With art.

הָאֶרֶץ.

Eat, to, אָכַל. Impf. יֹאכַל.

Edge = bank (of river), שֹׁפָה  
(lip).

*With the edge of the  
sword*, לְפִי חֶרֶב, (פָּה).

Egypt, מִצְרַיִם. *To E.* יָמָה.

Elder. *See* Old (man).

Older (comp.), say  
greater.

Encamp, to, חָנָה (Apoc.  
וַיִּחַן).

End, to, be ended. *See*  
Finish.

End (noun), קֵץ, קִצָּה.

Enemy, אוֹיֵב. *Thine e.* אוֹיְבֶךָ.

Enter to, בּוֹא (אֵל, בְּ).

Escape to, מָלַט Niph.

Establish, to, קוּם Hiph. ;

כּוּן Hiph. Passive כּוּן Niph.

Even. *See* Also.

Evening, עָרֵב (m.).

Ever, for, לְעוֹלָם (to eternity).

Every, כָּל ; or use אִישׁ.

Evil (adj.), רָע ; from רָעָה,  
to be evil ; Impf. יִרָע.

*To do evil*, Hiph.

Exalt, to, רוּם Hiph.

Exceedingly, מְאֹד.

Exterminate, to. *See* Destroy.

Eye, עֵין (f.). Constr. עֵין.  
*Eyes*, dual.

## F.

Face, פָּנִים (m. pl.).

Fair. *See* Beautiful; or say  
*good-of appearance*.

Fall, to, נָפַל. Impf. in *o*.

Far (adj.), רָחוֹק.

*To be far*, רָחַק.

*Far* (adv.), Hiph. Inf.  
Absol.

Far be it from me to . . .

חָלִילָה לִּי מִן.

Father, אָב (see p. 185).

Favour, חֵן (m.) = grace.  
חָנַן.

Fear, to, יָרָא. Impf. יִירָא.

Inf. יִרְאֶה. Part. יָרֵא.

*Fear to do*, מֵן and Inf.

Few, a, מְעַט (Constr. noun).

Fight, to, לָחַם (Niph.), with  
בְּ = against.

Fill, to. *See* Full.

Find, to, מָצָא.

Finished, to be, כָּלָה. To  
finish, כָּלָה Pi. (with Inf.).

Also תָּמַם (תָּם), Qal with  
intrans., Hiph. with trans.  
verbs.

Fire, אֵשׁ (f.). *By fire*, בְּאֵשׁ.

First, רִאשׁוֹן. *At the first*,  
בְּרִאשׁוֹנָה.

First-born son, בְּכוֹר.

Flee, to, נָס; בָּרַח.

Flesh, בָּשָׂר (m.).

Foe. *See* Enemy.

Foot, רֶגֶל (f.), אֶ, dual.

For (conj.), כִּי.

Forbear, to. *See* Cease.

Force. *See* Might, Army.

Forget, to, שָׁכַח.

Forgive, to, נָשָׂא, with Acc.  
of offence, Dat. of pers.

Forsake, to. *See* Leave.

Friend, רֵעֵה.

From, out of (prep.), מִן (see  
p. 110).

Fruit, פְּרִי (m.).

Fruitful, to be, פָּרָה.

Full, to be, מָלֵא. *Of* . . . Acc.  
*To fill*, Pi. with two Acc.

## G.

Garment, בִּגְדָה (m.), ז.

Gather, אָסַף (Impf. יִאַסֵּף);  
קָבֵץ. *To assemble, gather*  
*themselves together*, Niph.

Gaze on, to, נָבַט Hiph. with  
אֶל or Acc.

Generation, דּוֹר (m.).

Girl. *See* Maid, Child (f.).

Give, to, יָתַן (see p. 131).

Glad, to be. *See* Rejoice.

Glory, כְּבוֹד (m.).



Go, to, הֵלֵךְ; conjug. exc.  
Perf. Qal as from יָלַךְ.

Go down, to, יָרַד (יֵרֵד).

Go in, to. See Enter.

Go out, to, יָצָא (יֵצֵא). Inf.,  
יָצֵאת.

Go round, to, סָבַב.

Go up, to, עָלָה.

God, אֱלֹהִים, with sing. when  
used of one God; other-  
wise plur.: with prep. "לֹא",  
but "מֵאֵל".

Gold, זָהָב (m.).

Good (adj.), טוֹב.

Good, to be, יָטַב (Qal only  
in Impf.).

To do good to, Hiph.  
(הִיטִיב), with Acc. or  
Dat.

Grace. See Favour.

Grave, the. See Sh<sup>ol</sup>.

Great (adj.), גָּדוֹל.

Too great for . . . רַב  
מִן.

Great, to be, גָּדַל (stat.).

Ground, אֲדָמָה (f.). To the  
ground, אֶרֶץ.

Grow up, to. See (Be) great.

## H.

Half, חֲצִי (m. noun). Suff.  
חֲצִי.

Hand, יָד (f.). Your h. יָדְכֶם.  
Hands, dual.

Handmaid, אֲמָה, plur.  
אֲמָהוֹת; שִׁפְחָה (S<sup>gho</sup>-  
late).

Happen, to. See Be, Be-  
come; also Befall.

Hard (adj.), קָשָׁה.

Hard, to be, קָבַד (stat.).

To harden, Hiph.

To make hard (difficult),

קָשָׁה Hiph.

Hasten, to, מָהַר (Pi.); with  
Inf.

Hate, to, שָׂנֵא. Inf. Cons.  
שִׂנְאָה.

Head, רֹאשׁ (m.) (see p. 186).

Hear, to, שָׁמַע. With לָקוּל  
or בְּקוֹל = obey.

Heart, לֵב (m.); לֵבָב (√לבב)  
(m.). Both have plur. in  
—וֹת.

Heaven(s), שָׁמַיִם (m. plur.).

Heavy, to be. See (Be) hard.

Help, to, עָזַר.

Hence, מִזֵּה.

Here, פֶּה; בֵּינָה.

Hide, to, סָתַר. Pass. or  
Reflex. Niph.

High (adj.), רָם.

High, to be, רוּם.

Hill. See Mountain.

Hither, הֵנָּה; הַלּוֹם.

Hold, to take . . . of, חָזַק  
Hiph. (with בְּ).

Holiness, קֹדֶשׁ. *My holy hill*  
= the hill of my holiness.

Holy, קָדוֹשׁ (see also previous word).

Honour. *See* Glory.

Honour, to, כָּבֵד (Pi.).

Honourable, כָּבֵד Niph. part.

Horse, סוּס.

Host, צָבָא (m.). Plur. in  
זוֹת—.

Hot, to be (of anger). *See*  
Angry.

House, בֵּית (m.) (see p. 186).  
*At the house of*, בֵּית.

How (interrog.), אֵיךְ.  
*How long?* *See* Long.  
(Interject.) —מָה.

## I.

If, אִם. Apodosis usu. with  
Waw consec.

If not, לֹא.

Implement, כְּלִי (m.) (see  
p. 186).

In, בְּ.

Iniquity, עֲוֹן (m.).

Innocent, נָקִי.

Instead of. *See* Under.

Into, בְּ ; אֶל.

## J.

Joyful, to be. *See* Rejoice.

Judge, to, שָׁפֵט.

Judge (noun), שֹׁפֵט (m.).

Judgment, מִשְׁפָּט (m.).

Just. *See* Righteous.

Just (adv.), אָדָּךְ.

Justify, to, צַדֵּק Hiph.

## K.

Keep, to, שָׁמַר.

Kill, to, הָרַג ; מוֹת Hiph.  
*See also* Smite.

Kindness. *See* Mercy.

King, מֶלֶךְ. (The same in  
pause.)

Kingdom, מַמְלָכָה (f.).  
(S<sup>e</sup>gholate.)

Know, to, יָדַע. Impf. יֹדַע.  
Inf. Constr. יֹדֵעַ.

## L.

Lad, נָעַר (S<sup>e</sup>gholate).

Land. *See* Earth.

Law, תּוֹרָה (f.).

Learn, to, לָמַד (stat.).

Leave, to, *forsake*, עָזַב.

*To leave over*, יָתַר Hiph.

Pass. שָׁאָר (Qal).

Left (hand), שְׂמָאוֹל (m.).

Lest, פֶּן with Impf.

Let, to. *See* Allow.

Lick, to, לָקַק.

Lie down, to, שָׁכַב (stat.).

Life (the being alive). נֶפֶשׁ  
(f.), *a*.

Life (lifetime), חַיִּים (m. plur.).

Lift up, to, **נָשָׂא**. Inf. Constr. **לְשִׂאת**.

Light (noun), **אֹר** (m.).

Light, to make, **קָלַל** Hiph.

Like, **כֹּ** (see p. 110).

Lion, **אֲרִי**.

Lip, **שִׁפָּה** (f.). Dual.

Little (adj.). See Small.

Little (noun), *a l. of*, **מִעֵט**.

Live, to, **חָיָה** (see p. 145).

*Liveth*, in oaths (see p. 202).

Living, **חַי** ( $\sqrt{\text{חיי}}$ ).

Lo! **הִנֵּה** (see p. 110). Usu. with verb in partic.

Long, how? **עַד-מָתַי**.

Look, to, **רָאָה** ( $\sqrt{\text{ר}}$ ) (on).

Lord, human, **אָדוֹן**.

*The Lord*, **יְהוָה**, **אֲדוֹנָי**.

Love, to, **אָהַב**. Impf. **יֹאהֵב**.

Inf. Constr. **אֲהַבֶּה**.

## M.

Magnify, to, **גָּדַל** Hiph.

Maiden, **נַעֲרָה** (S<sup>g</sup>holate).

See also Handmaid.

Make, to, **עָשָׂה**.

Man, *male*, **אִישׁ** (see p. 185);

*mankind*, **אָדָם**.

Many, to be, **רָבָה**. *Make many, multiply*, Hiph.

Many (adj.), **רַב** (plur.).

( $\sqrt{\text{רבב}}$ ).

Mare, **סוּסָה**.

Meet, to, Inf. **לִקְרֹאת**; with suff. **לִקְרֹאתוֹ**.

Melt, to, metaph., of heart, **מָסַס** Niph.

Mention, to, Hiph. of *remember*.

Mercy, kindness, **חֶסֶד** (m.), *a.*

*To show m. to*, **עָשָׂה חֶסֶד**.

Messenger, **מַלְאָךְ**.

Midst, **תְּוֹךְ** (m.), Constr. **קֶרֶב** (m.), *i.*

Might, **חֵיל** (m.). See also Strength.

Minister to, to, **שָׂרַת** Pi. with Acc.

Month, **חֹדֶשׁ** (m.).

Morning, **בֹּקֶר** (m.).

Mother, **אִם** ( $\sqrt{\text{אמם}}$ ).

Mountain, **הָר** (m.). With art. **הַהָר**. Plur. **הָרִים**.

Mourn, to, **סָפַד** (for, **ל**).

Mourning, **מִסְפָּד** (m.).

Mouth, **פֶּה** (see p. 186).

Multiply, to. See (Be) many.

Murmur, to, **לוֹן** Niph.

## N.

Name(noun), **שֵׁם** (see p. 186).

Near, to draw, **קָרַב** (stat.);

**נִגַּשׁ** (stat.).

Near (adj.), **קָרוֹב**.



Neighbour, רעה, chiefly in phrase, *each his neighbour*.

Nevertheless, אולם.

News, to bring good, בשר (Pi.).

Night, לילה (m.).

*To pass the n.,* לין.

No, not, לא. With Juss. and Cohort. אל. *Not to,* with Inf. לבלתי.

*Not, in oaths,* אם.

*There is not,* אין.

*No one did*

לא עשה כל (איש).

Now, of time or hortatory, עתה (pause עתה).

## O.

Offer up, to, עלה Hiph.; קרב Hiph.

Oh that! use מי יתן (with Acc. of noun). *Would that I had died,* "מ" י את-מותי.

Old, to be, זקן (stat.). '(So many) years old.' See Year.

Old (adj.), זקן.

Only (adj.), רק.

Open, to, פתח.

Oppress, to. See Afflict.

Or, או. (Shall we do) or not? אם לא. Is it . . . or is it? . . . אם . . . —ה.

Order, in . . . that, למען with Inf. or Impf. אשר with Impf.

Or use weak Waw with Jussive.

Other, אחר; plur. אחרים.

Out of, מן.

Over, upon, על.

Overtake, to, נשג Hiph.

Ox, שור; פר (with art. הפר).

## P.

Palace, היכל (m.).

Palm (of hand), פה (f.). Dual (כפה).

Pass by, over, to, עבר.

Pass the night, to. See Night.

Path. See Way.

Peace, שלום (m.).

People, עם (m.), with art. העם. (עמם).

Perish, to, אבד (Impf. יאבד).

Pity, to, חנן; רחם (Pi.).

Pity (noun, plur.), רחמים.

Place, to, הניח (Hiph. נוח), שים.

Place (noun), מקום (m.).

Plur. in ות—.

*In the place where,*

במקום אשר.

Place of, in. See Under.

Plain (noun), מישור.

Plant, to, נָטַע.  
 Possess, to, יָרַשׁ.  
 Pour out, to, שָׁפַךְ.  
 Poverty, עֲנִי (m.).  
 Praise, to, הָלַל Pī'el.  
 Praise (noun), תְּהִלָּה.  
 Pray, to, פָּלַל Hithpa. (for, בָּעֵד).  
 Prepare, to, כּוֹן Hiph.; (food, etc.) עָשָׂה.  
 Present (noun), בְּרִכָּה.  
 Priest, כֹּהֵן.  
 Prince. *See* Chief.  
 Prithée, please, נָא (enclitic).  
 Promise, to, אָמַר (sometimes with Inf.).  
 Prophecy, to, נָבֵא Niph.  
 Prophet, נָבִיא.  
 Prosper, to, *or* make prosperous, צָלַח Hiph.  
 Pursue, to, רָדַף (אַחֲרַי).  
 Put, to. *See* Set.  
 Put down, to. *See* Place.  
 Put out, to (hand, etc.), שָׁלַח.

## Q.

Queen, מַלְכָּה (S<sup>g</sup>holate).  
 Quickly, מְהֵרָה (Inf. Absol. Pi.).  
*To take quickly*, רוּץ Hiph.

## R.

Raise up, to. *See* Rise.  
 Read, to, קָרָא.  
 Refuse, to, מָאֵן (Pi.).  
 Regard to, to show, נָבַט, Hiph. with אָל; נָשָׂא פָנָי (lit. lift up the face of).  
 Reign, to, מָלַךְ (over, בְּ).  
 Rejoice, to, שָׂמַח.  
 Relate, recount, to, סָפַר Pi.; נָגַד Hiph.  
 Remain, to, יָשַׁב.  
     Be left, שָׂאר Niph.  
 Remember, to, זָכַר.  
 Remove, to (trans.), סָרַח Hiph. (Impf. with Waw Consec. וַיִּסָּר).  
 Rend, to. *See* Tear.  
 Repent, to, נָחַם Niph. (*of*, עָלַ).  
 Rescue, to. *See* Deliver.  
 Rest, to, נָחַת.  
     *To give rest to.* Hiph. לָ, הָנִיחַ, with לָ.  
 Restore, to. Hiph. of *return*.  
 Return, to, שָׁוָה.  
 Reveal, to, גָּלָה אֵזֶן (uncover ear of . . .). Pass. גָּלָה Niph.  
 Right (hand), יְמִין (f.).  
 Righteous, to be, צָדִיק.  
 Righteous (adj.), צְדִיק.

Righteousness, צִדְקָה (f.);  
צִדֵּק (m.), *i*.

Rise, to, קוּם Hiph. *raise*  
*up, carry out* (word, etc.).

River, נָהָר (m.).

Roll, to, גָּלַל.

Rule over, to, מָשַׁל (בְּ).

Run, to, רוּץ.

### S.

Sacrifice, to, זָבַח.

Sacrifice (noun), זֶבַח (m.), *i*.

Sake; for the s. of, בַּעֲבוּר.

Save, to, יָשַׁע Hiph.; Passive,  
Niph.

Say, to, אָמַר. Impf. with  
Waw Consec. וַיֹּאמֶר  
(pause, וַיֹּאמֶר). Inf. לֵאמֹר  
= *saying* (Eng. partic.).

Sea, יָם. Constr. usu. יָם.  
Plur. יָמִים.

Search for, to. *See* Seek.

See, to, רָאָה. (Apocop., see  
p. 144.)

Seed (lit. or metaph.), זֶרַע  
(m.), *a*.

Seek, to, בָּקַשׁ, Pi. (with Inf.  
of verb).

Also דָּרַשׁ with direct  
Acc.

Sell, to, מָכַר.

Send, to, שָׁלַח. *Send away*,  
*loose*, Pi.

Servant, עֶבֶד (m.), *a*; נֶעֱר  
(S<sup>e</sup>gholate).

Serve, to, עָבַד; שָׁרַת, Pi.

Set, to, שָׁם; נָתַן. (*See also*  
*Place*.)

Set up, to, קוּם Hiph.

Shed, to. *See* Pour out.

Sheep (collective), צֹאן (m.);  
(single), שָׂה.

Sh<sup>ol</sup>, the grave, שְׂאוֹל.

Shore. *See* Lip.

Sick, to be, חָלָה.

Sickness, חָלִי (m.).

Side, on this . . . , on that  
. . . ; מִזֶּה . . . מִזֶּה.

Silent, to be, דָּמַם. Perf.  
דָּם; Impf. יָדַם.

Silver, כֶּסֶף (m.), *a*.

Sin, to, חָטָא.

Sin (noun), חַטָּא (m.), suff.  
חַטִּי. Plur. חַטָּאִים.

Sister, אָחוֹת (see p. 186).

Sit, dwell, to, יָשַׁב.

Slack, רָפָה.

Slay, to. *See* Kill, Smite.

Sleep, to, יָשַׁן.

Small, to be, קָטַן (stat.).

Small (adj.), קָטוֹן (only m.  
sing.). קָטַן, f. קָטְנָה.

Smite, to, נָגַף; נָכָה Hiph.

So. *See* Thus.

So as not to, לִבְלִיתִי, with  
Inf.



Sole (of foot). *See* Palm.  
 Some of, מִן (see p. 110).  
 Son, בֵּן (see p. 186).  
 Soul, נֶפֶשׁ (f.), *a*.  
 Speak to, דַּבֵּר (Pi.).  
 Spirit, רוּחַ (f.).  
 Spoil, despoil, to, בָּזַז.  
 Stand, to, עָמַד.  
 Star, כּוֹכָב (m.).  
 Statute, חֹק (m.),  $\sqrt{\text{חִקֵּק}}$ .  
 Steal, to, גָּנַב.  
 Still, yet, עוֹד. (Suff., see p. 110.)  
 Stone, אֶבֶן (f.), *a*. Plur. אֲבָנִים.  
 Strength, כֹּחַ (m.); עוֹ (m.),  $\sqrt{\text{עָזָה}}$ .  
 Stretch, to, נָטָה (also Hiph.).  
 Apoc. Qal יָט. *See* also Put out.  
 Strong, to be, חָזַק.  
 Strong (adj.), חָזָק.  
 Sun, שֶׁמֶשׁ (usu. f.).  
*To rise, יָצָא; to set, בּוֹא.*  
 Surely (in oaths) אִם לֹא כִי (see p. 201).  
 Surround, to. *See* Go round.  
 Swear to, שָׁבַע, Niph. (see App. B).  
 Sword, חֶרֶב (f.), *a*.

## T.

Take, to, לָקַח (see p. 131).  
 Take away, to (guilt), נָשָׂא.  
*See* Remove.  
 Teach, to, לָמַד Pi., with two Acc.; יָרָה Hiph.  
 Tear, to, קָרַע.  
 Tell, to, נָגַד, Hiph.; סָפַר Pi.  
 Tent, אֹהֶל (m.). Plur. usu. אֹהֳלִים, but אֹהֳלֵיהֶם.  
 Terrible, Niph. partic. of *fear*.  
 That (conj.), כִּי.  
 Then (of time), אָז (usu. with Impf.).  
 Thence, say *from there*.  
 There, שָׁם.  
 There is, יֵשׁ. With suff. יֵשׁוּ.  
 There is not, אֵין (Constr.) (see p. 110).  
 Therefore, עַל-כֵּן.  
 Thing, דָּבָר (m.).  
 Think, use *say (in one's heart)*.  
 With Inf. of verb, or direct speech.  
 Thither, שָׁמָּה.  
 Throne, כִּסֵּא (m.). 3rd decl. Plur. כִּסְאוֹת—.  
 Throw, שָׁלַךְ Hiph.  
 Thus, כֵּן (of what precedes); כֹּה (of what follows).  
 Also כּוֹזֵאת.

Till (prep.), עַד. (Conj.)  
עַד-אֲשֶׁר.

Time (occurrence), פֶּעַם (f.);  
lit. footfall. S<sup>e</sup>gholate.

Together, יַחַד.

To-morrow, מָחָר.

Touch, to, נָגַע (with בָּ or  
עַל).

Transgress, to (command),  
עָבַר.

Transgression, פֶּשַׁע (m.), *i*.

Tree, עֵץ (m.), collective  
noun. Plur. עֵצִים = *wood*  
(felled).

Trust, to, בָּטַח (with בָּ).

Turn, to; be turned  
(= changed), הִפָּךְ Niph.

Turn aside, to, סוּר. Waw  
Consec. with Impf. Qal  
or Hiph. הִסִּיר.

Turn back, to (intrans.).  
הִפָּךְ; שׁוּב.

Turn round, to, *Intrans.* פָּנָה.  
*Trans.* סָבַב Hiph.

Two, שְׁנַיִם. *They two*, שְׁנֵיהֶם.

## U.

Uncover, to, גָּלָה.

Under, instead of, תַּחַת.  
*Under him*, תַּחְתָּיו.

Understand, discern, to, בִּין.  
*Discerning* (adj.), נָבוֹן  
(Niph. partic.).

Until. *See* Till.

Unto, אֶל.

Unworthy, to be, קָטָן (of,  
מִן); קָלָל (קָל).

Upon, עַל.

Upright, יָשָׁר.

## V.

Valley, עֵמֶק (m.); נַחַל (m.  
(= glen).

Valour. *See* Might.

Very, מְאֹד (lit. to excess):  
follows adj.

Vineyard, כֶּרֶם (m.), *a*.

Visit, to, פָּקַד.

Voice, קוֹל (m.).

Vow, to, נָדָר.

Vow (noun), נֶדֶר (m.), *i*.

## W.

Wake, to. *See* Awake.

Walk, to, הֵלֵךְ, Hithpa.

War, מִלְחָמָה (f.), S<sup>e</sup>gholate.  
*His men of war*, say,  
*the men of his war*.

Wash, to, רָחַץ.

Watch, to, שָׁמַר.

Water(s), מַיִם (m. plur.).

Way, דֶּרֶךְ (usu. m.), *a*.

Weapon, כֶּלִי (see p. 186).

*His weapons of war*,  
say, *the weapons of*  
*his war*.

Weary, עָיִף.

Weep, to, בָּכָה. Apoc. Qal, יָבַךְ.

Well (noun), בְּאֵר (f.).

Well (adv.), הֵיטֵב (Inf. abs. Hiph. of יָטַב). *They have well done, הֵיטִיבוּ לַעֲשׂוֹת.*

When, בְּ or כִּי with inf. בְּאִשֶּׁר or כִּי with finite verb.

Whence? מֵאֵינָּה; מֵאֵי-מֶדִּינָה.

*From what city?* מֵאֵי-

מֶדִּינָה עִיר (whence as to city?)

Where? אֵינָּה.

Whether . . . or . . . ? הֲ . . . אִם . . .

Whither? אֵנָּה.

Why? לָמָּה; before gutturals, לָמָּה. Also מִדּוּעַ.

Wicked, רָשָׁע.

Wife. *See* Woman.

Wilderness. *See* Desert.

Will (noun); say '*what is good in the eyes of . . .*'

Willing, to be. *See* Consent.

Also יָאֵל Hiph.

Wine, יַיִן (m.).

Wisdom, חֲכָמָה (without Metheg).

Wise, חָכָם.

With, אִתְּ; עִם (see p. 49).

Of instrument, בְּ.

*He went with his sons, say and his sons with him.*

Woman, אִשָּׁה (see p. 185).

Wonderful, to be, פֶּלֶא, Niph. *Wondrous works*, partic. f. plur.

Word, דְּבָר (m.).

Work (noun) = deed, מַעֲשֶׂה (m.); = occupation, מְלָאכָה (f.), שְׁגֹלָה.

Worship, to. *See* Bow down.

Would that! *See* Oh that!

Also לֹא, usu. with perf.

Write, to, כָּתַב.

## Y.

Year, שָׁנָה (f.); plur. יָמִים.

*Ten years old, say, son-of (daughter-of) ten years.*

Yet. *See* Still, But.

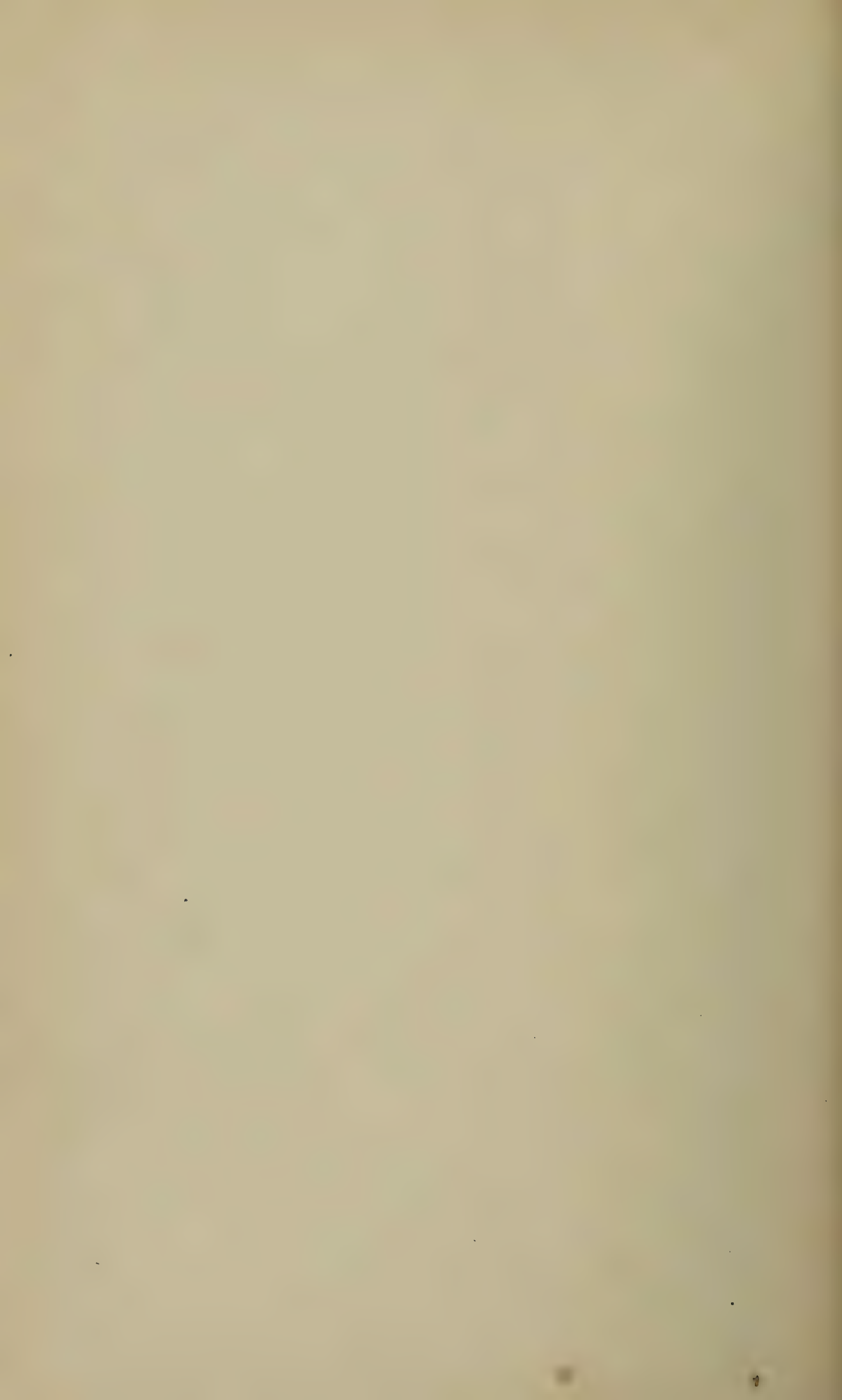
*Not yet,* טַרְם, with Impf.

Yoke, עֹל (m.), עֲלָלָה.

Young. *See* Small.

Young man. *See* Lad.





## PARADIGMS OF VERBS.

[*N.B.*—Asterisks are attached to those forms which the beginner should specially note.]

## Qal

stat.

## Niph'al

|                      |      |                 |                   |            |                  |
|----------------------|------|-----------------|-------------------|------------|------------------|
| <i>Perf. Sing.</i>   | 3 m. | קָטַל           | כָּבַד            | קָטַן      | נִקְטַל          |
|                      | 3 f. | * קָטְלָה       | כָּבְדָה          | קָטְנָה    | נִקְטְלָה        |
|                      | 2 m. | קָטַלְתָּ       | כָּבַדְתָּ        | קָטַנְתָּ  | נִקְטַלְתָּ      |
|                      | 2 f. | קָטַלְתְּ       | כָּבַדְתְּ        | קָטַנְתְּ  | נִקְטַלְתְּ      |
|                      | 1 c. | קָטַלְתִּי      | כָּבַדְתִּי       | קָטַנְתִּי | נִקְטַלְתִּי     |
| <i>Plur.</i>         | 3 c. | קָטְלוּ         | כָּבְדוּ          | קָטְנוּ    | נִקְטְלוּ        |
|                      | 2 m. | קָטַלְתֶּם      | כָּבַדְתֶּם       | קָטַנְתֶּם | נִקְטַלְתֶּם     |
|                      | 2 f. | קָטַלְתֶּן      | כָּבַדְתֶּן       | קָטַנְתֶּן | נִקְטַלְתֶּן     |
|                      | 1 c. | קָטְלוּ         | כָּבְדוּ          | קָטְנוּ    | נִקְטְלוּ        |
| <i>Impf. Sing.</i>   | 3 m. | יִקְטַל         | יִכְבֵּד          | יִקְטֵן    | * יִקְטַל        |
|                      | 3 f. | תִּקְטַל        | תִּכְבֵּד         |            | תִּקְטַל         |
|                      | 2 m. | תִּקְטַל        | תִּכְבֵּד         |            | תִּקְטַל         |
|                      | 2 f. | תִּקְטְלִי      | תִּכְבְּדִי       |            | תִּקְטְלִי       |
|                      | 1 c. | אִקְטַל         | אִכְבֵּד          |            | אִקְטַל          |
| <i>Plur.</i>         | 3 m. | יִקְטְלוּ       | יִכְבְּדוּ        |            | יִקְטְלוּ        |
|                      | 3 f. | תִּקְטַלְנָה    | תִּכְבְּדֶנָה     |            | תִּקְטַלְנָה     |
|                      | 2 m. | תִּקְטְלוּ      | תִּכְבְּדוּ       |            | תִּקְטְלוּ       |
|                      | 2 f. | תִּקְטַלְנָה    | תִּכְבְּדֶנָה     |            | תִּקְטַלְנָה     |
|                      | 1 c. | נִקְטַל         | נִכְבֵּד          |            | נִקְטַל          |
| <i>Impera. Sing.</i> | 2 m. | קָטַל (קָטְלָה) | כָּבַד (כָּבְדָה) |            | * הִקְטַל        |
|                      | 2 f. | קָטְלִי         | כָּבְדִי          |            | הִקְטְלִי        |
| <i>Plur.</i>         | 2 m. | קָטְלוּ         | כָּבְדוּ          |            | הִקְטְלוּ        |
|                      | 2 f. | קָטַלְנָה       | כָּבְדֶנָה        |            | הִקְטַלְנָה      |
| <i>Juss. 3 sing.</i> |      | יִקְטַל         | יִכְבֵּד          |            | יִקְטַל          |
| <i>Inf. Absol.</i>   |      | קָטוּל          | כָּבוּד           |            | הִקְטַל, נִקְטַל |
| <i>Inf. Cons.</i>    |      | קָטַל           | כָּבַד, כָּבֵד    |            | הִקְטַל          |
| <i>Part. Act.</i>    |      | קָטַל           | כָּבַד            | קָטַן      |                  |
| <i>Part. Pass.</i>   |      | קָטוּל          |                   |            | * נִקְטַל        |



| Pi'el        | Pu'al        | Hiph'il         | Hoph'al      | Hithpa'el       |
|--------------|--------------|-----------------|--------------|-----------------|
| קָטַל        | קָטַל        | הִקְטִיל        | הִקְטַל      | הִתְקַטַּל      |
| קָטַלָּה     | קָטַלָּה     | * הִקְטִילָּה   | הִקְטַלָּה   | הִתְקַטַּלָּה   |
| קָטַלְתָּ    | קָטַלְתָּ    | * הִקְטִילְתָּ  | הִקְטַלְתָּ  | הִתְקַטַּלְתָּ  |
| קָטַלְתָּ    | קָטַלְתָּ    | הִקְטִילְתָּ    | הִקְטַלְתָּ  | הִתְקַטַּלְתָּ  |
| קָטַלְתִּי   | קָטַלְתִּי   | הִקְטִילְתִּי   | הִקְטַלְתִּי | הִתְקַטַּלְתִּי |
| קָטַלְוּ     | קָטַלְוּ     | הִקְטִילוּ      | הִקְטַלוּ    | הִתְקַטַּלוּ    |
| קָטַלְתֶּם   | קָטַלְתֶּם   | הִקְטִילְתֶּם   | הִקְטַלְתֶּם | הִתְקַטַּלְתֶּם |
| קָטַלְתֶּן   | קָטַלְתֶּן   | הִקְטִילְתֶּן   | הִקְטַלְתֶּן | הִתְקַטַּלְתֶּן |
| קָטַלְנוּ    | קָטַלְנוּ    | הִקְטִילְנוּ    | הִקְטַלְנוּ  | הִתְקַטַּלְנוּ  |
| יִקְטַל      | יִקְטַל      | יִקְטִיל        | יִקְטַל      | יִתְקַטַּל      |
| תִּקְטַל     | תִּקְטַל     | תִּקְטִיל       | תִּקְטַל     | תִּתְקַטַּל     |
| תִּקְטַלְוּ  | תִּקְטַלְוּ  | תִּקְטִילוּ     | תִּקְטַלְוּ  | תִּתְקַטַּלוּ   |
| תִּקְטַלְיָא | תִּקְטַלְיָא | תִּקְטִילְיָא   | תִּקְטַלְיָא | תִּתְקַטַּלְיָא |
| אִקְטַל      | אִקְטַל      | אִקְטִיל        | אִקְטַל      | אִתְקַטַּל      |
| יִקְטַלוּ    | יִקְטַלוּ    | יִקְטִילוּ      | יִקְטַלוּ    | יִתְקַטַּלוּ    |
| תִּקְטַלְנָה | תִּקְטַלְנָה | * תִּקְטִילְנָה | תִּקְטַלְנָה | תִּתְקַטַּלְנָה |
| תִּקְטַלוּ   | תִּקְטַלוּ   | תִּקְטִילוּ     | תִּקְטַלוּ   | תִּתְקַטַּלוּ   |
| תִּקְטַלְנָה | תִּקְטַלְנָה | תִּקְטִילְנָה   | תִּקְטַלְנָה | תִּתְקַטַּלְנָה |
| נִקְטַל      | נִקְטַל      | נִקְטִיל        | נִקְטַל      | נִתְקַטַּל      |
| קָטַל        | wanting      | * הִקְטִיל      | wanting      | הִתְקַטַּל      |
| קָטַלְיָא    |              | * הִקְטִילְיָא  |              | הִתְקַטַּלְיָא  |
| קָטַלוּ      |              | הִקְטִילוּ      |              | הִתְקַטַּלוּ    |
| קָטַלְנָה    |              | הִקְטִילְנָה    |              | הִתְקַטַּלְנָה  |
| יִקְטַל      | יִקְטַל      | * יִקְטַל       | יִקְטַל      | יִתְקַטַּל      |
| קָטַל, קָטַל | קָטַל        | הִקְטַל         | (הִקְטַל)    | (הִתְקַטַּל)    |
| קָטַל        | (קָטַל)      | הִקְטִיל        | (הִקְטַל)    | הִתְקַטַּל      |
| מִקְטַל      |              | מִקְטִיל        |              | מִתְקַטַּל      |
|              | מִקְטַל      |                 | מִקְטַל      |                 |

|              |      | Qal                        |                              |                  |                         |
|--------------|------|----------------------------|------------------------------|------------------|-------------------------|
|              |      | 3 s. m.                    | 3 s. f.                      | 2 s. m.          | 2 s. f.                 |
| <i>Pref.</i> |      |                            |                              |                  |                         |
| <i>Suff.</i> |      | קָטַלְתָּ אֹהֶב            | קָטַלְתָּהּ                  | קָטַלְתָּ        | קָטַלְתָּ               |
| <i>S.</i>    | 1 c. | קָטַלְתִּי אֹהֲבִי         | * קָטַלְתִּי                 | * קָטַלְתִּי     | קָטַלְתִּי              |
|              | 2 m. | etc. * קָטַלְתָּהּ         | קָטַלְתָּהּ                  | —                | —                       |
|              | 2 f. | קָטַלְתָּהּ                | * קָטַלְתָּהּ                | —                | —                       |
|              | 3 m. | * קָטַלְתָּהּ              | * קָטַלְתָּהּ                | קָטַלְתָּהּ      | קָטַלְתָּהּ             |
|              | 3 f. | * קָטַלְתָּהּ              | * קָטַלְתָּהּ                | קָטַלְתָּהּ      | קָטַלְתָּהּ             |
| <i>Pl.</i>   | 1 c. | קָטַלְתִּי                 | קָטַלְתִּי                   | קָטַלְתִּי       | קָטַלְתִּי              |
|              | 2 m. | קָטַלְתֶּם אֹהֲבֵיכֶם      | —                            | —                | —                       |
|              | 2 f. | קָטַלְתֶּן                 | —                            | —                | —                       |
|              | 3 m. | קָטַלְתֶּם                 | * קָטַלְתֶּם                 | קָטַלְתֶּם       | קָטַלְתֶּם              |
|              | 3 f. | קָטַלְתֶּן                 | קָטַלְתֶּן                   | קָטַלְתֶּן       | קָטַלְתֶּן              |
|              |      | 3 s. m.                    | 3 pl. m.                     | <i>Impera.</i>   |                         |
| <i>Impf.</i> |      |                            |                              |                  |                         |
| <i>Suff.</i> |      | יִקְטֹל יֹלֵבֵשׁ           | יִקְטֹלוּ יֹלֵבְשׁוּ         | יִקְטֹל לֹבֵשׁ   | יִקְטֹלוּ לֹבְשֵׁי      |
| <i>S.</i>    | 1 c. | יִקְטֹלִי יֹלֵבְשִׁי       | * יִקְטֹלוּנִי יֹלֵבְשׁוֹנִי | יִקְטֹלִי לֹבֵשׁ | יִקְטֹלוּנִי (לֹבְשֵׁי) |
|              | 2 m. | etc. יִקְטֹלְתָּהּ         | יִקְטֹלְתָּהּ                | —                | —                       |
|              | 2 f. | יִקְטֹלְתָּהּ              | יִקְטֹלְתָּהּ                | —                | —                       |
|              | 3 m. | * יִקְטֹלְתָּהּ            | יִקְטֹלְתָּהּ                | קָטַלְתָּהּ      | etc.                    |
|              | 3 f. | * יִקְטֹלְתָּהּ            | יִקְטֹלְתָּהּ                | קָטַלְתָּהּ      | as in Imperf.           |
| <i>Pl.</i>   | 1 c. | יִקְטֹלְתִּי               | יִקְטֹלְתִּי                 | קָטַלְתִּי       |                         |
|              | 2 m. | יִקְטֹלְתֶּם יֹלֵבְשֵׁיכֶם | יִקְטֹלְתֶּם                 | —                |                         |
|              | 2 f. | יִקְטֹלְתֶּן               | יִקְטֹלְתֶּן                 | —                |                         |
|              | 3 m. | יִקְטֹלְתֶּם               | יִקְטֹלְתֶּם                 | קָטַלְתֶּם       |                         |
|              | 3 f. | יִקְטֹלְתֶּן               | יִקְטֹלְתֶּן                 | קָטַלְתֶּן       |                         |

The first syll. is half-open.

| Qal                |              |                 |             | Pi'el     |
|--------------------|--------------|-----------------|-------------|-----------|
| 1 s. c.            | 3 pl. c.     | 2 pl. c.        | 1 pl. c.    | 3 s. m.   |
| קָטַלְתִּי         | קָטְלוּ      | קָטַלְתֶּם      | קָטַלְנוּ   | קָטַל     |
| —                  | קָטְלוּנִי * | קָטַלְתֶּםנִי * | —           | קָטַלְנִי |
| קָטַלְתִּיהָ       | קָטְלוּהָ    | —               | קָטַלְנוּהָ | קָטַלְהָ  |
| קָטַלְתִּיהֶן      | קָטְלוּהֶן   | —               | etc.        | קָטַלְהֶן |
| קָטַלְתִּיהוּ — יי | קָטְלוּהוּ   | etc.            | as 3 pl.    | קָטַלוּ   |
| קָטַלְתִּיהֶם      | קָטְלוּהֶם   | as 3 pl.        | —           | קָטַלְהֶם |
| —                  | קָטְלוּהוּ   | —               | —           | קָטַלְנוּ |
| קָטַלְתִּיכֶם      | —            | —               | —           | קָטַלְכֶם |
| קָטַלְתִּיכֶן      | —            | —               | —           | קָטַלְכֶן |
| קָטַלְתִּים        | קָטְלוּם     | —               | —           | קָטַלְם   |
| קָטַלְתִּין        | קָטְלוּן     | —               | —           | קָטַלְן   |

*Impf. with n.*

יִקְטֹלְנִי

יִקְטֹלְהָ

—

יִקְטֹלְנוּ

יִקְטֹלְנָה

יִקְטֹלְנוּ

*Infin. Cons.*

קָטַל

קָטַלְנִי

קָטַלְהָ

קָטַלְהֶן

קָטַלְנוּ

קָטַלְהוּ

קָטַלְנוּ

קָטַלְכֶם

קָטַלְכֶן

קָטַלְם

קָטַלְן

The 1 pers. has regularly verbal suff. of *object*; the others have noun suff. whether of *object* or *subject*.

יִקְטֹל

יִקְטֹלְנִי

יִקְטֹלְהָ

יִקְטֹלְהֶן

יִקְטֹלְנוּ

יִקְטֹלְהוּ

יִקְטֹלְנוּ

יִקְטֹלְכֶם

יִקְטֹלְכֶן

יִקְטֹלְם

יִקְטֹלְן



|                      |      | Qal               | Niph.         | Hiph.        | Hoph.       |
|----------------------|------|-------------------|---------------|--------------|-------------|
| <i>Perf. Sing.</i>   | 3 m. | נָכַשׁ            | נִכַּשׁ       | הִכִּישׁ     | הִכָּשׁ *   |
|                      | 3 f. |                   | נִכַּשְׁתָּ   | הִכִּישְׁתָּ | הִכָּשְׁתָּ |
|                      | 2 m. |                   | נִכַּשְׁתָּ   | הִכִּישְׁתָּ | הִכָּשְׁתָּ |
| <i>Impf. Sing.</i>   | 3 m. | * יִכַּשׁ         | יִכָּשׁ       | יִכְּשֵׁן    | יִכָּשׁ     |
|                      | 3 f. | תִּכַּשׁ          | etc.          | תִּכְּשֵׁן   |             |
|                      | 2 m. | תִּכַּשׁ          |               | תִּכְּשֵׁן   |             |
|                      | 2 f. | תִּכַּשְׁי        |               | תִּכְּשִׁי   |             |
|                      | 1 c. | אִכַּשׁ           |               | אִכְּשֵׁן    |             |
| <i>Plur.</i>         | 3 m. | יִכָּשׁוּ         |               | יִכְּשֻׁן    |             |
|                      | 3 f. | תִּכְּשֹׁנָה      |               | תִּכְּשֻׁנָה |             |
|                      | 2 m. | תִּכָּשׁוּ        |               | תִּכְּשֻׁן   |             |
|                      | 2 f. | תִּכְּשֹׁנָה      |               | תִּכְּשֻׁנָה |             |
|                      | 1 c. | נִכַּשׁ           |               | נִכָּשׁ      |             |
| <i>Juss. 3 sing.</i> |      |                   |               | יִכָּשׁ      |             |
| <i>Impera. Sing.</i> | 2 m. | * כַּשׁ           | * נִכַּשׁ     | הִכָּשׁ      | הִכָּשׁ     |
|                      | 2 f. | כַּשְׁי           | נִכַּשְׁי     | הִכָּשְׁי    | הִכָּשְׁי   |
|                      | 2 m. | כַּשׁוּ           | נִכַּשׁוּ     | הִכָּשׁוּ    | הִכָּשׁוּ   |
|                      | 2 f. | כַּשְׁנָה         | נִכַּשְׁנָה   | הִכָּשְׁנָה  | הִכָּשְׁנָה |
| <i>Inf. Absol.</i>   |      | נִכָּשׁ           | נִכּוֹל       | הִכָּשׁ      | הִכָּשׁ     |
| <i>Inf. Cons.</i>    |      | (לְ)נִכַּשְׁתָּ * | (לְ)נִכַּשׁ * | הִכָּשׁ      | הִכָּשׁ     |
| <i>Part. Act.</i>    |      | נִכָּשׁ           | נִכּוֹל       | מִכָּשֵׁן    |             |
| <i>Part. Pass.</i>   |      | נִכָּשׁ           | —             | נִכָּשׁ      | מִכָּשׁ     |

wanting

## Qal

|                           |                          |                         |
|---------------------------|--------------------------|-------------------------|
| <i>Perf. Sing.</i> 3 m.   | נָתַן                    | לָקַח                   |
| 3 f.                      | נָתְנָה                  | לָקַחְתָּהּ             |
| 2 m.                      | נָתַתָּה                 | etc.                    |
| 2 f.                      | נָתַתְּ                  |                         |
| I c.                      | נָתַתִּי                 |                         |
| <i>Plur.</i> 3 c.         | נָתְנוּ                  |                         |
| 2 m.                      | נָתַתֶּם                 |                         |
| 2 f.                      | נָתַתְּנָה               |                         |
| I c.                      | נָתַתְנוּ                |                         |
| <hr/>                     |                          |                         |
| <i>Impf. Sing.</i> 3 m.   | יִתֵּן *                 | יִקַּח *                |
| 3 f.                      | תִּתֵּן                  | תִּקַּח                 |
| 2 m.                      | תִּתֵּן                  | תִּקַּח                 |
| 2 f.                      | תִּתְּנִי                | תִּקְחִי                |
| I c.                      | אֶתֵּן - יִתֶּנָּה       | אֶקַּח                  |
| <i>Plur.</i> 3 m.         | יִתְּנוּ                 | יִקְחוּ                 |
| 3 f.                      |                          |                         |
| 2 m.                      | תִּתְּנוּ                | תִּקְחוּ                |
| 2 f.                      |                          |                         |
| I c.                      | נִתֵּן                   | נִקַּח                  |
| <hr/>                     |                          |                         |
| <i>Impera. Sing.</i> 2 m. | תֵּן (תִּתֶּנָּה)        | קַח (קְחֵה)             |
| 2 f.                      | תְּנִי                   | קְחִי                   |
| <i>Plur.</i> 2 m.         | תְּנוּ                   | קְחוּ                   |
| 2 f.                      |                          |                         |
| <hr/>                     |                          |                         |
| <i>Inf. Absol.</i>        | נָתוֹן                   | לָקוּחַ                 |
| <i>Inf. Cons.</i>         | תֵּת, תִּתִּי * (נָתוֹן) | (לָ)קַחְתָּ, קַחְתִּי * |
| <hr/>                     |                          |                         |
| <i>Part. Act.</i>         | נֹתֵן                    | לֹקֵחַ                  |
| <i>Part. Pass.</i>        | נִתּוֹן                  | לְקוּחַ                 |

|                      |      | Qal                |                     | Niph.        |
|----------------------|------|--------------------|---------------------|--------------|
|                      |      | <i>stat.</i>       |                     |              |
| <i>Perf. Sing.</i>   | 3 m. | חָתַם              | חָקַם               | נָעַמַד      |
|                      | 3 f. | עָמְדָה            |                     | נָעַמְדָה    |
|                      | 2 m. | עָמַדְתָּ          |                     | נָעַמַדְתָּ  |
|                      | 2 f. | עָמַדְתְּ          |                     | נָעַמַדְתְּ  |
|                      | 1 c. | עָמַדְתִּי         |                     | נָעַמַדְתִּי |
| <i>Plur.</i>         | 3 c. | עָמְדוּ            |                     | נָעַמְדוּ    |
|                      | 2 m. | עָמַדְתֶּם         |                     | נָעַמַדְתֶּם |
|                      | 2 f. | עָמַדְתֶּן         |                     | נָעַמַדְתֶּן |
|                      | 1 c. | עָמַדְנוּ          |                     | נָעַמַדְנוּ  |
| <i>Impf. Sing.</i>   | 3 m. | יַעֲמֹד * יַחַסֵּם | יַחַקֵּם * יַחַסֵּם | יַעֲמֹד      |
|                      | 3 f. | תַּעֲמֹד           | תַּחַקֵּם           | תַּעֲמֹד     |
|                      | 2 m. | תַּעֲמֹד           | תַּחַקֵּם           | תַּעֲמֹד     |
|                      | 2 f. | תַּעֲמֹדִי *       | תַּחַקֵּמִי *       | תַּעֲמֹדִי   |
|                      | 1 c. | אֶעֱמֹד            | אֶחַקֵּם            | אֶעֱמֹד      |
| <i>Plur.</i>         | 3 m. | יַעֲמֹדוּ *        | יַחַקֵּמוּ *        | יַעֲמֹדוּ    |
|                      | 3 f. | תַּעֲמֹדְנָה       | תַּחַקֵּנָה         | תַּעֲמֹדְנָה |
|                      | 2 m. | תַּעֲמֹדוּ         | תַּחַקֵּמוּ         | תַּעֲמֹדוּ   |
|                      | 2 f. | תַּעֲמֹדְנָה       | תַּחַקֵּנָה         | תַּעֲמֹדְנָה |
|                      | 1 c. | נַעֲמֹד            | נַחַקֵּם            | נַעֲמֹד      |
| <i>Impera. Sing.</i> | 2 m. | עֲמֹד              | חַקֵּם              | הָעֲמֹד      |
|                      | 2 f. | עֲמֹדִי            | חַקֵּמִי            | הָעֲמֹדִי    |
| <i>Plur.</i>         | 2 m. | עֲמֹדוּ            | חַקֵּמוּ            | הָעֲמֹדוּ    |
|                      | 2 f. | עֲמֹדְנָה          | חַקֵּנָה            | הָעֲמֹדְנָה  |
| <i>Inf. Absol.</i>   |      | עֲמֹד              |                     | נָעַמֹד      |
| <i>Inf. Cons.</i>    |      | עֲמֹד              |                     | הָעֲמֹד      |
| <i>Part. Act.</i>    |      | עֹמֵד              |                     |              |
| <i>Part. Pass.</i>   |      | עֲמוּד             |                     | נָעַמֵּד     |



| Hiph.         | Hoph.           | Qal  |
|---------------|-----------------|--|
| הֶעֱמִיד      | הֶעֱמַד הָחֵתֶם | אָכַל  |
| הֶעֱמִידָהּ   | הֶעֱמַדָהּ      |  |
| הֶעֱמִידָתָּ  | הֶעֱמַדָתָּ     |  |
| הֶעֱמִידָתִי  | הֶעֱמַדָתִי     |  |
| הֶעֱמִידוּ    | הֶעֱמַדוּ       |  |
| הֶעֱמַדְתֶּם  | הֶעֱמַדְתֶּם    |  |
| הֶעֱמַדְתָּן  | הֶעֱמַדְתָּן    |  |
| הֶעֱמַדְנוּ   | הֶעֱמַדְנוּ     |  |
| יֶעֱמִיד      | יֶעֱמַד         | (יֹאכֵל in pause) * יֹאכַל                                     |
| תֶּעֱמִיד     | תֶּעֱמַד        | תֹּאכַל  |
| תֶּעֱמִיד     | תֶּעֱמַד        | תֹּאכַל  |
| תֶּעֱמִידִי   | תֶּעֱמַדִי      | תֹּאכְלִי  |
| אֶעֱמִיד      | אֶעֱמַד         | אֹכַל  |
| יֶעֱמִידוּ    | יֶעֱמַדוּ       | יֹאכְלוּ   |
| תֶּעֱמַדְנָהּ | תֶּעֱמַדְנָהּ   | תֹּאכֲלֶנָּה   |
| תֶּעֱמִידוּ   | תֶּעֱמַדוּ      | תֹּאכְלוּ  |
| תֶּעֱמַדְנָהּ | תֶּעֱמַדְנָהּ   | תֹּאכֲלֶנָּה   |
| נֶעֱמִיד      | נֶעֱמַד         | נֹאכַל   |
|               |                 | <i>Impf. with Waw</i> } וַיֹּאכַל וַיֹּאמֶר<br><i>Consec.—</i> |
| הֶעֱמִיד      |                 | אָכַל *  |
| הֶעֱמִידִי    |                 | אָכְלִי  |
| הֶעֱמִידוּ    |                 | אָכְלוּ  |
| הֶעֱמַדְנָהּ  | wanting         | אֹכֲלָנָהּ   |
| הֶעֱמַד       | הֶעֱמַד         | אָכַל  |
| הֶעֱמִיד      |                 | אָכַל  |
| מֶעֱמִיד      |                 | אָכַל  |
|               | מֶעֱמַד         | אָכַל  |

|                      |      | Qal           | Niph'al       |
|----------------------|------|---------------|---------------|
| <i>Perf. Sing.</i>   | 3 m. | שָׁחַט        | נִשְׁחַט      |
|                      | 3 f. | שָׁחְטָה      | נִשְׁחַטָּה   |
|                      | 2 m. | שָׁחַטְתָּ    | נִשְׁחַטְתָּ  |
|                      | 2 f. | שָׁחַטְתְּ    | נִשְׁחַטְתְּ  |
|                      | I c. | שָׁחַטְתִּי   | נִשְׁחַטְתִּי |
| <i>Plur.</i>         | 3 c. | שָׁחֲטוּ      | נִשְׁחַטוּ    |
|                      | 2 m. | שָׁחַטְתֶּם   | נִשְׁחַטְתֶּם |
|                      | 2 f. | שָׁחַטְתֶּן   | נִשְׁחַטְתֶּן |
|                      | I c. | שָׁחַטְנוּ    | נִשְׁחַטְנוּ  |
|                      |      | <hr/>         |               |
| <i>Impf. Sing.</i>   | 3 m. | יִשְׁחַט*     | יִשְׁחַט      |
|                      | 3 f. | תִּשְׁחַט     | תִּשְׁחַט     |
|                      | 2 m. | תִּשְׁחַט     | תִּשְׁחַט     |
|                      | 2 f. | תִּשְׁחַטִּי  | תִּשְׁחַטִּי  |
|                      | I c. | אִשְׁחַט      | אִשְׁחַט      |
| <i>Plur.</i>         | 3 m. | יִשְׁחַטוּ    | יִשְׁחַטוּ    |
|                      | 3 f. | תִּשְׁחַטְנָה | תִּשְׁחַטְנָה |
|                      | 2 m. | תִּשְׁחַטוּ   | תִּשְׁחַטוּ   |
|                      | 2 f. | תִּשְׁחַטְנָה | תִּשְׁחַטְנָה |
|                      | I c. | נִשְׁחַט      | נִשְׁחַט      |
|                      |      | <hr/>         |               |
| <i>Impera. Sing.</i> | 3 m. | שָׁחַט        | הִשְׁחַט      |
|                      | 2 f. | שָׁחַטִּי     | הִשְׁחַטִּי   |
| <i>Plur.</i>         | 2 m. | שָׁחַטוּ      | הִשְׁחַטוּ    |
|                      | 2 f. | שָׁחַטְנָה    | הִשְׁחַטְנָה  |
|                      |      | <hr/>         |               |
| <i>Inf. Absol.</i>   |      | שָׁחוּט       | נִשְׁחוּט     |
| <i>Inf. Cons.</i>    |      | שָׁחַט        | הִשְׁחַט      |
|                      |      | <hr/>         |               |
| <i>Part. Act.</i>    |      | שֹׁחֵט        |               |
| <i>Part. Pass.</i>   |      | שָׁחוּט       | נִשְׁחָט      |

| Pi'el        |         | Pu'al        |         | Hithp.          |           |
|--------------|---------|--------------|---------|-----------------|-----------|
| בָּרַךְ *    | נָחַם   | בָּרַךְ *    | נָחַם   | הִתְבָּרַךְ     | הִתְנַחֵם |
| בִּרְכָה     |         | בִּרְכָה     |         | הִתְבִּרְכָה    |           |
| בִּרְכָתָּ   |         | בִּרְכָתָּ   |         | הִתְבִּרְכָתָּ  |           |
| בִּרְכָתָּ   |         | בִּרְכָתָּ   |         | הִתְבִּרְכָתָּ  |           |
| בִּרְכָתִי   |         | בִּרְכָתִי   |         | הִתְבִּרְכָתִי  |           |
| בִּרְכוּ     |         | בִּרְכוּ     |         | הִתְבִּרְכוּ    |           |
| בִּרְכָתֶם   |         | בִּרְכָתֶם   |         | הִתְבִּרְכָתֶם  |           |
| בִּרְכָתֶן   |         | בִּרְכָתֶן   |         | הִתְבִּרְכָתֶן  |           |
| בִּרְכֵנוּ   |         | בִּרְכֵנוּ   |         | הִתְבִּרְכֵנוּ  |           |
| <hr/>        |         |              |         |                 |           |
| יִבְרַךְ     | יִנְחֵם | יִבְרַךְ     | יִנְחֵם | יִתְבָּרַךְ     |           |
| תִּבְרַךְ    |         | תִּבְרַךְ    |         | תִּתְבָּרַךְ    |           |
| תִּבְרַךְ    |         | תִּבְרַךְ    |         | תִּתְבָּרַךְ    |           |
| תִּבְרַכִּי  |         | תִּבְרַכִּי  |         | תִּתְבְּרַכִּי  |           |
| אִבְרַךְ     |         | אִבְרַךְ     |         | אִתְבָּרַךְ     |           |
| יִבְרְכוּ    |         | יִבְרְכוּ    |         | יִתְבִּרְכוּ    |           |
| תִּבְרַכְנָה |         | תִּבְרַכְנָה |         | תִּתְבִּרְכְנָה |           |
| תִּבְרְכוּ   |         | תִּבְרְכוּ   |         | תִּתְבִּרְכוּ   |           |
| תִּבְרַכְנָה |         | תִּבְרַכְנָה |         | תִּתְבִּרְכְנָה |           |
| נִבְרַךְ     |         | נִבְרַךְ     |         | נִתְבָּרַךְ     |           |
| <hr/>        |         |              |         |                 |           |
| בָּרַךְ      | נָחַם   |              |         | הִתְבָּרַךְ     |           |
| בִּרְכִי     |         |              |         | הִתְבְּרַכִּי   |           |
| בִּרְכוּ     |         |              |         | הִתְבִּרְכוּ    |           |
| בִּרְכְנָה   |         |              |         | הִתְבִּרְכְנָה  |           |
| <hr/>        |         |              |         |                 |           |
| בָּרַךְ      |         |              |         |                 |           |
| בָּרַךְ      | נָחַם   | בָּרַךְ      | נָחַם   | הִתְבָּרַךְ     | הִתְנַחֵם |
| <hr/>        |         |              |         |                 |           |
| מִבְרַךְ     | מִנְחֵם |              |         | מִתְבָּרַךְ     | מִתְנַחֵם |
|              |         | מִבְרַךְ     | מִנְחֵם |                 |           |



|                      |      | Qal           | Niph.         | Pi'el         |
|----------------------|------|---------------|---------------|---------------|
| <i>Perf. Sing.</i>   | 3 m. | שָׁלַח        | נִשְׁלַח      | * שָׁלַח      |
|                      | 3 f. | שָׁלְחָה      | נִשְׁלְחָה    | שָׁלְחָה      |
|                      | 2 m. | שָׁלַחְתָּ    | נִשְׁלַחְתָּ  | שָׁלַחְתָּ    |
|                      | 2 f. | * שָׁלַחְתְּ  | נִשְׁלַחְתְּ  | שָׁלַחְתְּ    |
|                      | 1 c. | שָׁלַחְתִּי   | etc.          | etc.          |
| <i>Plur.</i>         | 3 c. | שָׁלְחוּ      |               |               |
|                      | 2 m. | שָׁלַחְתֶּם   |               |               |
|                      | 2 f. | שָׁלַחְתֶּן   |               |               |
|                      | 1 c. | שָׁלַחְנוּ    |               |               |
| <hr/>                |      |               |               |               |
| <i>Impf. Sing.</i>   | 3 m. | * יִשְׁלַח    | * יִשְׁלַח    | * יִשְׁלַח    |
|                      | 3 f. | תִּשְׁלַח     | תִּשְׁלַח     | תִּשְׁלַח     |
|                      | 2 m. | תִּשְׁלַח     | תִּשְׁלַח     | תִּשְׁלַח     |
|                      | 2 f. | תִּשְׁלְחִי   | תִּשְׁלְחִי   | תִּשְׁלְחִי   |
|                      | 1 c. | אֶשְׁלַח      | אֶשְׁלַח      | אֶשְׁלַח      |
| <i>Plur.</i>         | 3 m. | יִשְׁלְחוּ    | יִשְׁלְחוּ    | יִשְׁלְחוּ    |
|                      | 3 f. | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה |
|                      | 2 m. | תִּשְׁלְחוּ   | תִּשְׁלְחוּ   | תִּשְׁלְחוּ   |
|                      | 2 f. | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה |
|                      | 1 c. | נִשְׁלַח      | נִשְׁלַח      | נִשְׁלַח      |
| <hr/>                |      |               |               |               |
| <i>Juss. 3 sing.</i> |      |               |               |               |
| <hr/>                |      |               |               |               |
| <i>Impera. Sing.</i> | 2 m. | שְׁלַח        | הִשְׁלַח      | שְׁלַח        |
|                      | 2 f. | שְׁלְחִי      | הִשְׁלְחִי    |               |
| <i>Plur.</i>         | 2 m. | שְׁלְחוּ      | הִשְׁלְחוּ    |               |
|                      | 2 f. | שְׁלַחְנָה    | הִשְׁלַחְנָה  |               |
| <hr/>                |      |               |               |               |
| <i>Inf. Absol.</i>   |      | שְׁלֹחַ       | נִשְׁלֹחַ     | * שְׁלֹחַ     |
| <i>Inf. Cons.</i>    |      | שְׁלִיחַ      | הִשְׁלִיחַ    | שְׁלִיחַ      |
| <hr/>                |      |               |               |               |
| <i>Part. Act.</i>    |      | * שְׁלֹחַ     |               | * מְשַׁלֵּחַ  |
| <i>Part. Pass.</i>   |      | שְׁלֹחַ       | נִשְׁלַח      |               |

| Pu'al      | Hiph.         | Hoph.                    | Hithp.           |
|------------|---------------|--------------------------|------------------|
| שָׁלַח     | הִשְׁלִיחַ    | הִשְׁלַח                 | הִשְׁתַּלַּח     |
| שָׁלְחָה   | הִשְׁלִיחָה   | הִשְׁלַחָה               | הִשְׁתַּלַּחָה   |
| שָׁלַחַת   | הִשְׁלִיחַת   | הִשְׁלַחַת               | הִשְׁתַּלַּחַת   |
| שָׁלַחְתָּ | הִשְׁלַחְתָּ  | הִשְׁלַחְתָּ             | הִשְׁתַּלַּחְתָּ |
| etc.       | הִשְׁלַחְתִּי | etc.                     | etc.             |
|            | הִשְׁלִיחוּ   |                          |                  |
|            | הִשְׁלַחְתֶּם |                          |                  |
|            | הִשְׁלַחְתֶּן |                          |                  |
|            | הִשְׁלַחְנוּ  |                          |                  |
| יִשְׁלַח   | יִשְׁלִיחַ    | יִשְׁלַח                 | יִשְׁתַּלַּח     |
|            | תִּשְׁלִיחַ   |                          |                  |
|            | תִּשְׁלִיחַ   |                          |                  |
|            | תִּשְׁלִיחִי  |                          |                  |
|            | אִשְׁלִיחַ    |                          |                  |
|            | יִשְׁלִיחוּ   |                          |                  |
|            | תִּשְׁלַחְנָה |                          |                  |
|            | תִּשְׁלִיחוּ  |                          |                  |
|            | תִּשְׁלַחְנָה |                          |                  |
|            | בִּשְׁלִיחַ   |                          |                  |
|            | יִשְׁלַח *    |                          |                  |
|            | הִשְׁלַח *    | (הִשְׁלִיחִי suff. with) | הִשְׁתַּלַּח     |
| wanting    | הִשְׁלִיחִי * | wanting                  |                  |
|            | הִשְׁלִיחוּ   |                          |                  |
|            | הִשְׁלַחְנָה  |                          |                  |
|            | הִשְׁלַח      | הִשְׁלַח                 | הִשְׁתַּלַּח     |
|            | הִשְׁלִיחַ    |                          |                  |
|            | מִשְׁלִיחַ    | מִשְׁלַח                 | מִשְׁתַּלַּח     |
| מִשְׁלַח   |               |                          |                  |

|                      |      | Qal           |           | Niph.       |
|----------------------|------|---------------|-----------|-------------|
| <i>Perf. Sing.</i>   | 3 m. | * מִצָּא      | מָלֵא     | נִמְצָא     |
|                      | 3 f. | מִצָּאָה      | מָלְאָה   | נִמְצָאָה   |
|                      | 2 m. | * מִצָּאֶת    | מָלְאֶת   | * נִמְצָאֶת |
|                      | 2 f. | מִצָּאֵת      | מָלְאֵת   | נִמְצָאֵת   |
|                      | 1 c. | מִצָּאֲתִי    | מָלְאֲתִי | נִמְצָאֲתִי |
| <i>Plur.</i>         | 3 c. | מִצָּאֻי      | מָלְאֻי   | נִמְצָאֻי   |
|                      | 2 m. | מִצָּאֲתֶם    | מָלְאֲתֶם | נִמְצָאֲתֶם |
|                      | 2 f. | מִצָּאֲתֶן    | מָלְאֲתֶן | נִמְצָאֲתֶן |
|                      | 1 c. | מִצָּאֲנוּ    | מָלְאֲנוּ | נִמְצָאֲנוּ |
| <hr/>                |      |               |           |             |
| <i>Impf. Sing.</i>   | 3 m. | * יִמְצָא     |           | יִמְצָא     |
|                      | 3 f. | תִּמְצָא      |           | תִּמְצָא    |
|                      | 2 m. | תִּמְצָא      |           | תִּמְצָא    |
|                      | 2 f. | תִּמְצָאִי    |           | תִּמְצָאִי  |
|                      | 1 c. | אִמְצָא       |           | אִמְצָא     |
| <i>Plur.</i>         | 3 m. | יִמְצָאוּ     |           | יִמְצָאוּ   |
|                      | 3 f. | * תִּמְצָאנָה |           | תִּמְצָאנָה |
|                      | 2 m. | תִּמְצָאוּ    |           | תִּמְצָאוּ  |
|                      | 2 f. | תִּמְצָאנָה   |           | תִּמְצָאנָה |
|                      | 1 c. | נִמְצָא       |           | נִמְצָא     |
| <hr/>                |      |               |           |             |
| <i>Impera. Sing.</i> | 2 m. | מִצָּא        |           | הִמְצָא     |
|                      | 2 f. | מִצָּאִי      |           | הִמְצָאִי   |
| <i>Plur.</i>         | 2 m. | מִצָּאוּ      |           | הִמְצָאוּ   |
|                      | 2 f. | מִצָּאנָה     |           | הִמְצָאנָה  |
| <hr/>                |      |               |           |             |
| <i>Inf. Absol.</i>   |      | מִצּוֹא       |           | נִמְצָא     |
| <i>Inf. Cons.</i>    |      | מִצָּא        |           | הִמְצָא     |
| <hr/>                |      |               |           |             |
| <i>Part. Act.</i>    |      | מִצֵּא        | מָלֵא     |             |
| <i>Part. Pass.</i>   |      | מִצּוּי       |           | נִמְצָא     |



| Pi'el      | Pu'al      | Hiph.          | Hoph.       | Hithp.     |
|------------|------------|----------------|-------------|------------|
| מִצָּא     | מִצָּא     | הִמְצִיא       | הִמְצָא     | הִתְמַצָּא |
| מִצָּאָה   | מִצָּאָה   | הִמְצִיָּאָה   | הִמְצָאָה   | as         |
| * מִצָּאֶת | * מִצָּאֶת | * הִמְצִיֶּאֶת | * הִמְצָאֶת | Pi.        |
| etc.       | etc.       | הִמְצִיֵּאֶת   | as          |            |
|            |            | הִמְצִיֵּאֶתִי | Pu.         |            |
|            |            | הִמְצִיֵּאוּ   |             |            |
|            |            | הִמְצִיֵּאתֶם  |             |            |
|            |            | הִמְצִיֵּאתֶן  |             |            |
|            |            | הִמְצִיֵּאֵנוּ |             |            |
| <hr/>      |            |                |             |            |
| יִמְצָא    | יִמְצָא    | יִמְצִיא       | יִמְצָא     | יִתְמַצָּא |
| as         | as         | תִּמְצִיא      | as          | as         |
| Niph.      | Qal        | תִּמְצִיא      | Qal         | Niph.      |
|            |            | תִּמְצִיֵּאִי  |             |            |
|            |            | אִמְצִיא       |             |            |
|            |            | יִמְצִיֵּאוּ   |             |            |
|            |            | תִּמְצִיֵּאָה  |             |            |
|            |            | תִּמְצִיֵּאוּ  |             |            |
|            |            | תִּמְצִיֵּאָה  |             |            |
|            |            | נִמְצִיא       |             |            |
| <hr/>      |            |                |             |            |
| מִצָּא     |            | הִמְצִיא       |             | הִתְמַצָּא |
|            | wanting    | הִמְצִיֵּאִי   | wanting     |            |
|            |            | הִמְצִיֵּאוּ   |             |            |
|            |            | הִמְצִיֵּאָה   |             |            |
| <hr/>      |            |                |             |            |
| מִצָּא     |            | הִמְצִיא       |             |            |
| מִצָּא     |            | הִמְצִיא       | הִמְצָא     | הִתְמַצָּא |
| <hr/>      |            |                |             |            |
| מִמְצָא    |            | מִמְצִיא       |             | מִתְמַצָּא |
|            | מִמְצָא    |                | מִמְצָא     |            |

|                         |      | Qal                | Niph.       | Pi'el      | Pu'al      |
|-------------------------|------|--------------------|-------------|------------|------------|
| <i>Perf. Sing.</i>      | 3 m. | גָּלָה             | נִגְלָה     | גָּלָה     | גָּלָה     |
|                         | 3 f. | * גָּלְתָה         | נִגְלְתָה   | גָּלְתָה   | גָּלְתָה   |
|                         | 2 m. | * גָּלִיתָ         | * גָּלִיתָ  | * גָּלִיתָ | * גָּלִיתָ |
|                         | 2 f. | גָּלִיתָ           | נִגְלִיתָ   | etc.       | etc.       |
|                         | 1 c. | גָּלִיתִי          | נִגְלִיתִי  |            |            |
| <i>Plur.</i>            | 3 c. | גָּלוּ             | נִגְלוּ     |            |            |
|                         | 2 m. | גָּלִיתֶם          | נִגְלִיתֶם  |            |            |
|                         | 2 f. | גָּלִיתֶן          | נִגְלִיתֶן  |            |            |
|                         | 1 c. | גָּלִינוּ          | נִגְלִינוּ  |            |            |
| <hr/>                   |      |                    |             |            |            |
| <i>Impf. Sing.</i>      | 3 m. | * יִגְלֶה          | יִגְלֶה     | יִגְלֶה    | יִגְלֶה    |
|                         | 3 f. | תִּגְלֶה           | תִּגְלֶה    |            |            |
|                         | 2 m. | תִּגְלֶה           | תִּגְלֶה    |            |            |
|                         | 2 f. | תִּגְלִי           | תִּגְלִי    |            |            |
|                         | 1 c. | אִגְלֶה            | אִגְלֶה     |            |            |
| <i>Plur.</i>            | 3 m. | יִגְלוּ            | יִגְלוּ     |            |            |
|                         | 3 f. | * תִּגְלִינָה      | תִּגְלִינָה |            |            |
|                         | 2 m. | תִּגְלוּ           | תִּגְלוּ    |            |            |
|                         | 2 f. | תִּגְלִינָה        | תִּגְלִינָה |            |            |
|                         | 1 c. | נִגְלֶה            | נִגְלֶה     |            |            |
| <hr/>                   |      |                    |             |            |            |
| <i>Juss. 3 sing. m.</i> |      | * יִגְלֵ           | יִגְלֵ      | יִגְלֵ     |            |
| <hr/>                   |      |                    |             |            |            |
| <i>Impera. Sing.</i>    | 2 m. | גָּלָה             | הִגְלָה     | גָּלָה     | גָּלָה     |
|                         | 2 f. | גָּלִי             | הִגְלִי     |            |            |
| <i>Plur.</i>            | 2 m. | גָּלוּ             | הִגְלוּ     |            |            |
|                         | 2 f. | גָּלִינָה          | הִגְלִינָה  |            |            |
| <hr/>                   |      |                    |             |            |            |
| <i>Inf. Absol.</i>      |      | גָּלָה             | נִגְלָה     | גָּלָה     | גָּלָה     |
| <i>Inf. Cons.</i>       |      | * גָּלוֹת          | הִגְלוֹת    | גָּלוֹת    | גָּלוֹת    |
| <hr/>                   |      |                    |             |            |            |
| <i>Part. Act.</i>       |      | גָּלָה — לָהּ      |             | מִגְלָה    |            |
| <i>Part. Pass.</i>      |      | גָּלוּי גָּלוּיָהּ | נִגְלָה     |            | מִגְלָה    |

| Hiph.                | Hoph.         | Hithp.                   |
|----------------------|---------------|--------------------------|
| הִגִּילָה            | הִגִּילָה     | הִתְגִּילָה              |
| הִגִּילְתָּהּ        | הִגִּילְתָּהּ | הִתְגִּילְתָּהּ          |
| הִגִּילִית *—יִהְיֶה | הִגִּילִית *  | הִתְגִּילִית *—יִתְיַחַס |

יִתְגִּילָה      יִגִּילָה      יִגִּילָה

יִתְגִּיל      יִגִּיל \*

הִתְגִּילָה — גִּיל      —      הִגִּילָה הִגִּיל

הִתְגִּילָה      הִגִּילָה      הִגִּילָה  
הִתְגִּילֹת      הִגִּילֹת      הִגִּילֹת

מִתְגִּילָה      מִגִּילָה      מִגִּילָה

Suffixes.

|                    |      |             |
|--------------------|------|-------------|
| <i>Perf. Sing.</i> | I c. | גִּילְנִי   |
|                    | 2 m. | גִּילְךָ    |
|                    | 2 f. | גִּילְךְ    |
|                    | 3 m. | גִּילְהוּ * |
|                    | 3 f. | גִּילְהֶן   |
| <i>Plur.</i>       | I c. | גִּילְנוּ   |
|                    | 2 m. |             |
|                    | 2 f. |             |
|                    | 3 m. | גִּילְם     |
|                    | 3 f. |             |

|                    |      |              |
|--------------------|------|--------------|
| <i>Impf. Sing.</i> | I c. | יִגִּלְנִי   |
|                    | 2 m. | יִגִּלְךָ    |
|                    | 2 f. | יִגִּלְךְ    |
|                    | 3 m. | יִגִּלְהוּ * |
|                    | 3 f. | יִגִּלְהֶן * |
| <i>Plur.</i>       | I c. | יִגִּלְנוּ   |
|                    | 2 m. |              |
|                    | 2 f. |              |
|                    | 3 m. | יִגִּלְם     |
|                    | 3 f. |              |

|                      |      |           |
|----------------------|------|-----------|
| <i>Impera. Sing.</i> | I c. | גִּילְנִי |
|                      | 3 m. | גִּילְהוּ |
|                      | 3 f. | גִּילְהֶן |
| <i>Plur.</i>         | I c. | גִּילְנוּ |
|                      | 3 m. | גִּילְם   |



## Verbs פ"ו.

|                             |      | Qal           |       |             | Niph.            |
|-----------------------------|------|---------------|-------|-------------|------------------|
| <i>Perf. Sing.</i>          | 3 m. | יָשַׁב        | יָרָא | יָרַשׁ      | נִישַׁב *        |
|                             | 3 f. |               |       |             | נִישְׁבָּה       |
|                             | 2 m. |               |       |             | נִישְׁבָּת       |
|                             | 2 f. |               |       |             | etc.             |
|                             | 1 c. |               |       |             |                  |
| <i>Plur.</i>                | 3 c. |               |       |             |                  |
|                             | 2 m. |               |       |             |                  |
|                             | 2 f. |               |       |             |                  |
|                             | 1 c. |               |       |             |                  |
| <i>Impf. Sing.</i>          | 3 m. | * יִשֵּׁב     | יִרָא | * יִרַשׁ    | * יִנִּישֵׁב     |
|                             | 3 f. | תִּשֵּׁב      |       |             | תִּנִּישֵׁב      |
|                             | 2 m. | תִּשֵּׁב      |       |             | תִּנִּישֵׁב      |
|                             | 2 f. | תִּשְׁבִּי    |       |             | תִּנִּישְׁבִּי   |
|                             | 1 c. | אִשֵּׁב       |       |             | אִנִּישֵׁב       |
| <i>Plur.</i>                | 3 m. | יִשְׁבּוּ     |       |             | יִנִּישְׁבוּ     |
|                             | 3 f. | תִּשְׁבְּנָה  |       |             | תִּנִּישְׁבְּנָה |
|                             | 2 m. | תִּשְׁבּוּ    |       |             | תִּנִּישְׁבּוּ   |
|                             | 2 f. | תִּשְׁבְּנָה  |       |             | תִּנִּישְׁבְּנָה |
|                             | 1 c. | נִשְׁבּוּ     |       |             | נִינִישְׁבּוּ    |
| <i>Juss. 3 sing.</i>        |      |               |       |             |                  |
| <i>Impf. with Waw Cons.</i> |      | וַיֵּשֶׁב     |       | וַיִּירַשׁ  |                  |
| <i>Impera. Sing.</i>        | 2 m. | שֵׁב (שְׁבָה) | יָרָא | רַשׁ        | הִנִּישֵׁב       |
|                             | 2 f. | שְׁבִי        |       |             | הִנִּישְׁבִּי    |
| <i>Plur.</i>                | 2 m. | שְׁבוּ        |       |             | הִנִּישְׁבּוּ    |
|                             | 2 f. | שְׁבְנָה      |       |             | הִנִּישְׁבְּנָה  |
| <i>Infin. Abs.</i>          |      | יִשְׁוֹב      |       | יִרְוֹשׁ    |                  |
| <i>Infin. Cons.</i>         |      | (לְ)שֵׁבַת *  | יָרָא | (לְ)רִשֵּׁת | הִנִּישֵׁב       |
| <i>Part. Act.</i>           |      | יֹשֵׁב        | יָרָא | יֹרֵשׁ      |                  |
| <i>Part. Pass.</i>          |      | יֹשׁוֹב       |       | יֹרוֹשׁ     | נֹשֵׁב           |

|                |           | Verbs פ"י    |              | Verbs assimilating. |       |         |
|----------------|-----------|--------------|--------------|---------------------|-------|---------|
| Hiph.          | Hoph.     | Qal          | Hiph.        | Qal                 | Niph. | Hiph.   |
| הוֹשִׁיב *     | הוֹשֵׁב * | יָשַׁב       | הִינִיךְ *   | יָצַת               | נָצַת | הִצִּית |
| הוֹשִׁיבָה     | הוֹשֵׁבָה |              | הִינִיקָה    | יָצַק               |       |         |
| הוֹשִׁיבָת     | הוֹשֵׁבָת |              | הִינִיקָת    |                     |       |         |
| etc.           | etc.      |              | etc.         |                     |       |         |
| יֹשֵׁב יוֹשֵׁב |           | יִינַךְ      | יִינִיךְ     | יָצַת               |       | יָצִית  |
| תוֹשִׁיב       |           | תִּינַךְ     | תִּינִיךְ    | יָצַק               |       |         |
| תוֹשִׁיב       |           | תִּינַךְ     | תִּינִיךְ    |                     |       |         |
| תוֹשִׁיבִי     |           | תִּינִיכִי   | תִּינִיכִי   |                     |       |         |
| etc.           |           | אִינַךְ      | אִינִיךְ     |                     |       |         |
|                |           | יִינִיכֻךְ   | יִינִיכֻךְ   |                     |       |         |
|                |           | תִּינִיכְנָה | תִּינִיכְנָה |                     |       |         |
|                |           | תִּינִיכֻךְ  | תִּינִיכֻךְ  |                     |       |         |
|                |           | תִּינִיכְנָה | תִּינִיכְנָה |                     |       |         |
|                |           | נִינַךְ      | נִינִיךְ     |                     |       |         |
| יֹשֵׁב         |           |              | יִינַךְ      |                     |       | יָצַת   |
| יֹשֵׁב         |           |              | יִינִיךְ     |                     |       |         |
| הוֹשֵׁב        |           |              | הִינַךְ      |                     |       |         |
| הוֹשִׁיבִי     |           |              | הִינִיכִי    |                     |       |         |
| הוֹשִׁיבֻ      |           |              | הִינִיכֻ     |                     |       |         |
| הוֹשִׁיבָה     |           |              | הִינִיכְנָה  |                     |       |         |
| הוֹשֵׁב        |           |              | הִינַךְ      |                     |       |         |
| הוֹשִׁיב       |           |              | הִינִיךְ     |                     |       |         |
| מוֹשִׁיב       |           | יֹנַךְ       | מִינִיךְ     |                     |       | מִצִּית |
|                | מוֹשֵׁב   | יָנוּךְ      |              |                     |       |         |

## Qal

|                             |      | <i>'Ayin Waw.</i>         | <i>Stat.</i> | <i>'Ayin Yodh.</i> |
|-----------------------------|------|---------------------------|--------------|--------------------|
| <i>Perf. Sing.</i>          | 3 m. | * קָם                     | * מָת        | בּוֹשׁ             |
|                             | 3 f. | קָמָה                     | מָתָה        | בּוֹשָׁה           |
|                             | 2 m. | קָמַת                     | מָתָה        | בָּשָׁת            |
|                             | 2 f. | קָמַת                     | מָת          | בָּשָׁת            |
|                             | 1 c. | קָמַתִּי                  | מָתִי        | בָּשָׁתִּי         |
| <i>Plur.</i>                | 3 c. | קָמוּ                     | מָתוּ        | בּוֹשׁוּ           |
|                             | 2 m. | קָמַתֶּם                  | מָתֶם        | בָּשַׁתֶּם         |
|                             | 2 f. | קָמַתֶּן                  | מָתֶן        | בָּשַׁתֶּן         |
|                             | 1 c. | קָמַנוּ                   | מָתַנוּ      | בָּשַׁנוּ          |
| <i>Impf. Sing.</i>          | 3 m. | * יָקוּם                  | יָמוּת       | יָבוֹשׁ            |
|                             | 3 f. | תָּקוּם                   |              | תָּבוֹשׁ           |
|                             | 2 m. | תָּקוּם                   |              | תָּבוֹשׁ           |
|                             | 2 f. | תָּקוּמִי                 |              | תָּבוֹשִׁי         |
|                             | 1 c. | אָקוּם                    |              | אָבוֹשׁ            |
| <i>Plur.</i>                | 3 m. | יָקוּמוּ                  |              | יָבוֹשׁוּ          |
|                             | 3 f. | * תָּקוּמִינָה            |              | תָּבוֹשְׁנָה       |
|                             | 2 m. | תָּקוּמוּ                 |              | תָּבוֹשׁוּ         |
|                             | 2 f. | תָּקוּמִינָה              |              | תָּבוֹשְׁנָה       |
|                             | 1 c. | נָקוּם                    |              | נָבוֹשׁ            |
| <i>Juss. 3 sing.</i>        |      | * יָקֻם                   |              | יָבוּ              |
| <i>Impf. with Waw Cons.</i> |      | וַיָּקֻם (pause וַיָּקֻם) |              | וַיָּבוּ           |
| <i>Cohort 1 sing.</i>       |      | אֶקְוֶמָה                 |              | אֶבֹּשָׁה          |
| <i>Impera. Sing.</i>        | 2 m. | קוּם לְוִמָּה             | מוּת         | בוֹשׁ              |
|                             | 2 f. | קוּמִי                    |              | בּוֹשִׁי           |
| <i>Plur.</i>                | 2 m. | קוּמוּ                    |              | בּוֹשׁוּ           |
|                             | 2 f. | קָמְנָה                   |              | בָּשְׁנָה          |
| <i>Inf. Abs.</i>            |      | קוּם                      | מוּת         | בוֹשׁ              |
| <i>Inf. Cons.</i>           |      | (לְ)קוּם                  | מוּת         | בוֹשׁ              |
| <i>Part. Act.</i>           |      | * קָם                     | * מָת        | בוֹשׁ              |
| <i>Part. Pass.</i>          |      | קוּם                      |              | בוּן בֵּין         |



| Niph.         | Hiph.        | Hoph.       | Intensive.                        |           |
|---------------|--------------|-------------|-----------------------------------|-----------|
|               |              |             | <i>Act. Po'lel. Pass. Po'lal.</i> |           |
| נָקוּם *      | הִקִּים *    | הוּקַם *    | קוּמִים                           | קוּמִים   |
| נִקְוָמָה     | הִקְיָמָה    | הוּקְמָה    |                                   |           |
| נִקְוָמָת * * | הִקְיָמוֹת * | הוּקְמָת    |                                   |           |
| נִקְוָמַת     | הִקְיָמוֹת   | הוּקְמָת    |                                   |           |
| נִקְוָמָתִי   | הִקְיָמוֹתִי | הוּקְמָתִי  |                                   |           |
| נִקְוָמוּ     | הִקְיָמוּ    | הוּקְמוּ    |                                   |           |
| נִקְוָמָתָם   | הִקְיָמוּתָם | הוּקְמָתָם  |                                   |           |
| נִקְוָמָתָן   | הִקְיָמוּתָן | הוּקְמָתָן  |                                   |           |
| נִקְוָמָנוּ   | הִקְיָמוּנוּ | הוּקְמָנוּ  |                                   |           |
| יִקּוּם *     | יִקְיָם *    | יּוּקַם     | יְקוּמִים                         | יְקוּמִים |
| תִּקּוּם      | תִּקְיָם     | תּוּקַם     |                                   |           |
| תִּקּוּם      | תִּקְיָם     | תּוּקַם     |                                   |           |
| תִּקְוָמִי    | תִּקְיָמִי   | תּוּקְמִי   |                                   |           |
| אִקּוּם       | אִקְיָם      | אּוּקַם     |                                   |           |
| יִקְוָמוּ     | יִקְיָמוּ    | יּוּקְמוּ   |                                   |           |
| תִּקְמָנָה    | תִּקְיָמָנָה | תּוּקְמָנָה |                                   |           |
| תִּקְוָמוּ    | תִּקְיָמוּ   | תּוּקְמוּ   |                                   |           |
| תִּקְמָנָה    | תִּקְיָמָנָה | תּוּקְמָנָה |                                   |           |
| נִקּוּם       | נִקְיָם      | נּוּקַם     |                                   |           |
|               | יָקַם        |             |                                   |           |
|               | וַיָּקַם     |             |                                   |           |
|               | אֶקְיָמָה    |             |                                   |           |
| הִקּוּם       | הִקְיָמָה    |             |                                   |           |
| הִקְוָמִי     | הִקְיָמִי    |             |                                   |           |
| הִקְוָמוּ     | הִקְיָמוּ    |             |                                   |           |
| הִקְמָנָה     | הִקְיָמָנָה  |             |                                   |           |
| הִקּוּם       | הִקְיָם      |             |                                   |           |
| הִקּוּם       | הִקְיָם      | הוּקַם      |                                   |           |
|               | מִקְיָם *    |             |                                   |           |
| נִקּוּם       | f. מִקְיָמָה | מוּקַם      |                                   |           |

## Qal

|                      |      |                             |  |  |       |           |           |
|----------------------|------|-----------------------------|--|--|-------|-----------|-----------|
|                      |      |                             |  |  | Stat. | מל        | קל        |
| Perf. Sing.          | 3 m. | סָבַב (סָב)                 |  |  |       | מל        | קל        |
|                      | 3 f. | סָבְבָה (סָבָה)             |  |  |       | etc.      | קָלָה     |
|                      | 2 m. | סָבֹות *                    |  |  |       |           |           |
|                      | 2 f. | סָבֹות                      |  |  |       |           |           |
|                      | 1 c. | סָבֹותִי                    |  |  |       |           |           |
| Plur.                | 3 c. | סָבוּ (סָבוּ)               |  |  |       |           | קָלוּ     |
|                      | 2 m. | סָבוֹתֶם                    |  |  |       |           |           |
|                      | 2 f. | סָבוֹתֶן                    |  |  |       |           |           |
|                      | 1 c. | סָבוֹנוּ                    |  |  |       |           |           |
| <hr/>                |      |                             |  |  |       |           |           |
| Impf. Sing.          | 3 m. | יִסֵּב יִסֵּב *             |  |  |       | יִמָּל    | יִקָּל    |
|                      | 3 f. | תִּסֵּב תִּסֵּב             |  |  |       | תִּמָּל   | תִּקָּל   |
|                      | 2 m. | תִּסֵּב תִּסֵּב             |  |  |       | תִּמָּל   | תִּקָּל   |
|                      | 2 f. | תִּסְבִּי * תִּסְבִּי       |  |  |       | תִּמָּלִי | תִּקָּלִי |
|                      | 1 c. | אִסֵּב אִסֵּב               |  |  |       | אִמָּל    | אִקָּל    |
| Plur.                | 3 m. | יִסְבוּ יִסְבוּ             |  |  |       |           |           |
|                      | 3 f. | תִּסְבִּינָה * תִּסְבִּינָה |  |  |       |           |           |
|                      | 2 m. | תִּסְבוּ תִּסְבוּ           |  |  |       |           |           |
|                      | 2 f. | תִּסְבִּינָה תִּסְבִּינָה   |  |  |       |           |           |
|                      | 1 c. | נִסֵּב נִסֵּב               |  |  |       |           |           |
| <hr/>                |      |                             |  |  |       |           |           |
| Juss. 3 sing.        |      | יִסֵּב                      |  |  |       |           |           |
| Impf. with Waw Cons. |      | וַיִּסֵּב                   |  |  |       |           |           |
| Impf. with Suff.     |      | יִסְבֵּנִי *                |  |  |       |           |           |
| <hr/>                |      |                             |  |  |       |           |           |
| Impera. Sing.        | 2 m. | סֵב                         |  |  |       |           |           |
|                      | 2 f. | סְבִי                       |  |  |       |           |           |
| Plur.                | 2 m. | סְבוּ                       |  |  |       |           |           |
|                      | 2 f. | סְבִינָה                    |  |  |       |           |           |
| <hr/>                |      |                             |  |  |       |           |           |
| Inf. Absol.          |      | סָבוּב                      |  |  |       |           |           |
| Inf. Cons.           |      | (לְ)סָב                     |  |  |       |           |           |
| <hr/>                |      |                             |  |  |       |           |           |
| Part. Act.           |      | סוֹבֵב                      |  |  |       | קל        | קָלָה     |
| Part. Pass.          |      | סָבוּב                      |  |  |       |           |           |

| Niph.          | Hiph.          | Hoph.         | Intensive          |                     |
|----------------|----------------|---------------|--------------------|---------------------|
|                |                |               | <i>Act. Pô'el.</i> | <i>Pass. Pô'al.</i> |
| * נָסַב        | * הִסֵּב       | * הוֹסֵב      | סוֹבֵב             | סוֹבֵב              |
| נָסַבָּה       | הִסֵּבָה       | הוֹסֵבָה      | סוֹבֵבָה           |                     |
| * נִסְבּוֹת    | * הִסְבּוֹת    | * הוֹסְבּוֹת  | סוֹבְבָת           |                     |
| נִסְבּוֹת      | הִסְבּוֹת      | etc.          | etc.               |                     |
| נִסְבּוֹתִי    | הִסְבּוֹתִי    |               |                    |                     |
| נִסְבּוּ       | * הִסְבּוּ     |               |                    |                     |
| נִסְבּוֹתָם    | הִסְבּוֹתָם    |               |                    |                     |
| נִסְבּוֹתָן    | הִסְבּוֹתָן    |               |                    |                     |
| נִסְבּוֹנוּ    | הִסְבּוֹנוּ    |               |                    |                     |
|                |                |               | יִסּוֹבֵב          | יִסּוֹבֵב           |
| * יָסַב        | * יָסַב יָסַב  | יּוֹסֵב יָסַב |                    |                     |
| תָּסַב         | תָּסַב         | etc.          |                    |                     |
| תָּסַב         | תָּסַב         |               |                    |                     |
| תָּסַבִּי      | תָּסַבִּי      |               |                    |                     |
| אָסַב          | אָסַב          |               |                    |                     |
| יִסְבּוּ       | * יִסְבּוּ     |               |                    |                     |
| * תִּסְפִּינָה | * תִּסְפִּינָה |               |                    |                     |
| תָּסַבוּ       | תָּסַבוּ       |               |                    |                     |
| תִּסְפִּינָה   | תִּסְפִּינָה   |               |                    |                     |
| נָסַב          | נָסַב          |               |                    |                     |
|                |                |               | יָסַב              |                     |
|                |                |               | וַיָּסַב           |                     |
|                |                |               | יִסְבְּנִי *       |                     |
| הָסַב          | הָסַב          |               |                    |                     |
| הָסַבִּי       | הָסַבִּי       |               |                    |                     |
| הָסַבוּ        | הָסַבוּ        |               |                    |                     |
| הִסְפִּינָה    | הִסְפִּינָה    |               |                    |                     |
| הָסוּב         | הָסַב          |               |                    |                     |
| הָסַב          | הָסַב          | חוֹסֵב        |                    |                     |
|                |                |               | מִסְבָּה *         |                     |
| נָסַב נִסְבָּה |                | מוֹסֵב        |                    |                     |



## PIECES FOR TRANSLATION INTO HEBREW PROSE.

The student is advised to begin by translating straightforward passages from the Apocrypha, such as

Tobit iii. 1-6, v. 1-8, vii. 1-8.

Judith vii. 23-28, x. 10-17.

Baruch iii. 1-8.

I Maccabees ii. 29-38, v. 9-29, v. 37-54,  
ix. 23-30.

Later, he should attempt passages of straightforward modern English prose, such as those given below ;<sup>1</sup> varying them with such narratives from the New Testament as

St. Matthew ii. 1-8, xxv. 31-40.

St. Luke ii. 41-50, xv. 11-32.

Acts vii.

(1) Then Judah approached Joseph and said, 'Let not thine anger, I pray thee, burn against thy servant, but let thy servant speak before thee.' And Joseph answered, 'Speak.' Then Judah continued, 'From the time<sup>2</sup> we set foot in Egypt thou hast mocked us. We have been accused as spies ;<sup>3</sup> we have been forced to bring our brother Benjamin hither with us. Let the king now hearken and give heed to my words, and allow our brother to return to his father with us, lest we destroy thee, aye and all thy officers who

<sup>1</sup> Several of these pieces are taken from papers set in the Theological Tripos, etc., at Cambridge.

<sup>2</sup> מֵעַתָּה.

<sup>3</sup> Say, 'Thou hast said, "Ye are spies, and now bring down . . . etc.," and we brought him down unto thee . . .'

are stationed <sup>1</sup> about thee. God will not forget the covenant which He made with Abraham, to protect his seed, and to chastise their enemies; therefore listen, O my lord, to the words which I am speaking. Let our brother return to his father, lest <sup>2</sup> I carry my words into effect; beware, thou canst not prevail over me.'

(2) Then the ten tribes will mourn on hearing the reproaches of the two tribes. And they will say, 'What have we done unto you, brethren? Surely this tribulation has not come on all the house of Israel.' And all the tribes will mourn, crying unto heaven and saying, 'God of Abraham, Isaac, and Jacob, remember Thy covenant which Thou didst make with them, and the oath which Thou didst swear unto them by Thyself, that <sup>3</sup> their seed should never fail in the land which Thou hast given them.' Then they will remember Me, saying in that day, tribe unto tribe and each man to his neighbour, 'Is not this that which Moses did then declare unto us in prophecies,<sup>4</sup> and assuredly called heaven and earth to witness against us, that we should not transgress His commandments? Behold these things have befallen us after his death according to his words.'

(3) Surely in the history of Joseph and his brethren, God has revealed His goodness to those who seek Him. For the brethren said one to another, 'Joseph and his brother are dearer to our father than we, who are the greater number. Wherefore let us slay Joseph or drive him out into the wilderness, and the face of our father shall be again towards us, and we shall be precious in his eyes.' But one of them said, 'Let us not slay Joseph, but let us throw him into a well, that some travellers may take him up from thence.' Then came they to their father and said, 'O our father, if now we have found favour in thine eyes, send Joseph away with us and we will care for him.' But their father said, 'I will not send him with you, for I fear lest

<sup>1</sup> עֲמַר עַל.

<sup>2</sup> Carry into effect קוּם (Hiph.).

<sup>3</sup> Use אָם, and direct speech; or say, לְבִלְתִּי הַשְׁמִיר.

<sup>4</sup> Say, 'and did prophesy . . .'

some wolf devour him, while ye are busy here or there.' But they answered and said, 'If the wolf devour him while there are so many of us, verily our hands will be slack.' So he sent him away with them; and when they were come into the field, they did with him according to the counsel which they had purposed one with another.

(4) Once on a time a Scot went on a journey; and it befell that, as he was on the road, lo! three men came to meet him. And one of them said to him, 'Sir, give us money; for thou hast too much<sup>1</sup> and we have none. And beware of refusing, lest we do thee some injury.'<sup>2</sup> But the Scot answered and said, 'I will not give to thee; for thou speakest not peaceably. My money is my own, to give or to withhold.'<sup>3</sup> So they fell upon him; and though he fought valiantly, they overpowered him, for there were three of them. So they took his money from him, and lo! he had only the fourth part of a shekel. In amazement<sup>4</sup> they asked him, 'Why didst thou fight, when thou hadst but the fourth part of a shekel?' But he answered, 'Ye know not my countrymen; for with those who speak peaceably they do kindness; but to those who speak roughly, they give blows. And besides, is not money a precious gift of God?'

(5) So he reigned in his father's stead; but he knew that God was not with him, and his heart was sad within him. And it came to pass, that as he was going in the way, he lifted his eyes and saw a poor old man with torn<sup>5</sup> clothes coming to meet him. And his heart was moved with pity, and he spake to him kindly and said, 'Turn aside now, and come into the house, for thou art weary, and wash thy feet, and comfort thy heart with a morsel of bread.' So he turned aside and came into the king's palace and sat down, and did eat and drink. And the king went on to say to him, 'Be content now and stay the night, and to-morrow thou shalt go on (to) thy way.' And the man said to him,

<sup>1</sup> Say, 'that which thou hast is too much for thee . . .'

<sup>2</sup> Use Hiph'il of רעע. <sup>3</sup> מנע.

<sup>4</sup> Say, 'and they were amazed . . .'

<sup>5</sup> 'Torn-of (קרע) clothes.'



‘Lo, I have a word of God unto thee, O king.’ And the king said, ‘Speak on.’ And he said, ‘Thus saith the Lord, Thou hast indeed showed kindness unto the poor; therefore shall it not be well with thee? Now do this: to-morrow thou shalt put on my garments, and shalt go forth into the field and work there instead of me; and I will abide here in the palace in thy place.’ So the king arose early in the morning and went forth to the field, even as he was bidden; and there he abode and worked.

And at the end of two full years<sup>1</sup> it came to pass that the angel came again to him in the field and said, ‘Because thou hast not refused to go forth into the field at my command, but hast worked these<sup>2</sup> two years, therefore shall God bless thee in thy sitting down and thy rising up, in thy coming in and thy going forth. Get thee<sup>3</sup> back to thy house, and thou shalt be king as aforetime; but forget not that thou hast been poor, and do mercy with the poor always, that thy days may be long in the land.’ So he arose and returned home with a glad heart, and ruled over his people; and they called him the good king, for they said, ‘There hath not been among his fathers one like unto him, to show mercy unto the poor, and to lift up the face of the righteous.’

(6) While the two forces were encamped at close quarters,<sup>4</sup> the Roman general strictly prohibited any of the men under his command from fighting with the enemy. His command was obeyed.<sup>5</sup> The enemy, observing this attitude of the Romans, attributed<sup>6</sup> their inactivity to cowardice, and their picked men proceeded to taunt the Roman host daily. Between the two camps there was a small plain, intersected<sup>7</sup>

<sup>1</sup> ‘Two-years’ (dual), days . . .’

<sup>2</sup> הָאֵלֶּיךָ (m. sing.).

<sup>3</sup> ‘Thee,’ ethic dative.

<sup>4</sup> Say, ‘one on this side and one on that’: or, ‘and the camps had drawn near this to that.’

<sup>5</sup> Say, ‘And they did as he commanded.’

<sup>6</sup> Say, ‘And the enemy saw that the Romans remained in their places (תַּחֲתֵיהֶם), and they said one to another, “Are they not afraid, for they do not come out against us?”’

<sup>7</sup> Say, ‘and the brook (נָחַל) was in the midst.’



by a river. One champion, the tallest of the foe, used to sally forth from the barricade to the bank of the river; and, taking his stand, would hurl stones and shout insults. This state of things proved intolerable<sup>1</sup> to young Manlius, the only son of the general, who rushed through the ford of the stream with a javelin and slew the truculent<sup>2</sup> warrior. Hurling the corpse into the stream he returned. His father, disapproving his act, ordered<sup>3</sup> his instant execution, observing that obedience was better than vengeance.

(7) The Porter answered, 'This man is in a journey from the city of Destruction to Mount Zion; but being benighted and weary,<sup>4</sup> he asked me if he might lodge here to-night. So I told him I would call for thee, who, after discourse had with him, mayst do as seemeth thee good, even according to the law of the house.' Then she asked him whence he was and whither he was going; and he told her. She asked him also how he got into the way; and he told her. Then she asked him what he had seen and met with in the way; and he told her. And at last she asked his name, and he said, 'It is Christian; and I have so much the more a desire to lodge here to-night,<sup>5</sup> because by what I perceive this place was built by the Lord of the hill,<sup>6</sup> for the relief and security of pilgrims.'

(8) And the king said,<sup>7</sup> 'Thou hast played well with thy harp, and my anger is appeased.<sup>8</sup> Now tell me wherefore thou art come, and what is thy request.' And he answered, 'O give me back my dear wife, and let her come forth from this gloomy darkness.' So the king said, 'She may certainly return with you to the light of the sun. But

<sup>1</sup> Say 'This thing was very evil in the eyes of . . .'

<sup>2</sup> A Hebrew would probably not insert any adjective here, as the context shows that he was 'truculent.' Therefore omit the word.

<sup>3</sup> Use direct speech.

<sup>4</sup> Say, 'and it came to pass, the sun had gone down and he was weary . . .'

<sup>5</sup> Say, 'and because I perceive that . . . therefore let me, I prithee, pass the night here . . .'

<sup>6</sup> Say, 'for wayfarers for a stronghold (מִצְדָּה) and for a retreat (מִתְחַסֶּה).'

<sup>7</sup> Say, 'Thou hast done well (יָטַב, Hiph.) to play (נָגַן, Pi.).'

<sup>8</sup> Say, 'I have left off (חָדַל, שׁוּב) from my anger.'

beware lest thou look behind thee,<sup>1</sup> until thou hast led her up to the earth.' Having then departed from the king's palace, he went a long way, with his wife following him,<sup>2</sup> until he came near to the land of the living. But he forgot the king's command, and looked at his wife. And lo! she was at once gathered to the<sup>3</sup> shades, and he saw her no more.

(9) I had scarce<sup>4</sup> left the city when I came upon<sup>5</sup> a poor woman carrying a child upon her back. I stopped and asked her whither she was going and what she was seeking; and she replied with tears: 'O sir, if thou wilt only help me, may God be gracious unto thee, for indeed I am in sore distress.<sup>6</sup> My husband died at the beginning of<sup>7</sup> the year, and I was left without money or substance; and now I am wandering about with this child, seeking<sup>8</sup> if perchance I may find a little bread for him with the labour of my hands.' When I heard her tale, my heart was deeply moved and I said, 'Fear not; come with me: for I perceive that God hath sent me to succour thee.'

(10) And in the end did the Danes, when they saw their line pierced through, lose heart, begin to quake, and at last were stricken with mighty fear. For the panic was from God, and struck them to the heart, so that they might bear up no longer. To flight they took, dropping their swords, owning themselves worsted, holding out their right hands,<sup>9</sup> and beseeching quarter. And our kings, stretching forth their swords, hardly so<sup>10</sup> kept their warrior folk back. Every way did that craven rabble flee,<sup>11</sup> and all day long did our Englishmen hunt them down.

(11) Willibald's party had now increased to eight in

<sup>1</sup> Say, 'turn behind thee to see her.'

<sup>2</sup> Circumstantial clause, 'and his wife after him.'

<sup>3</sup> רפאים.

<sup>4</sup> Cp. Gen. xxvii. 30.

<sup>5</sup> Say, 'behold! coming to meet me.'

<sup>6</sup> Cp. Judg. xi. 7.

<sup>7</sup> להשובת.

<sup>8</sup> Omit 'seeking . . .'

<sup>9</sup> Say, 'and held out their right hands, saying, "Ye have prevailed over us; and now spare-us-alive, we pray you."'

<sup>10</sup> Say, 'and they laboured (לאה) to restrain them.'

<sup>11</sup> Say, 'and they fled hither and thither, for they were discomfited' (בהל).



number,<sup>1</sup> and they became an object of suspicion to the Saracens,<sup>2</sup> who, seeing that they were strangers, seized them and threw them into prison, because they knew not of what country they were, and supposed them to be spies. They carried them as prisoners before a certain rich old man, that he might examine them; and he inquired whence they came and the object of their mission: whereupon they related to him the true cause of their journey. The old man replied, 'I have often seen men, of the parts of the earth whence these came, travelling hither: they seek no harm, but desire to fulfil their law.' And upon that they went to the palace, to obtain leave to proceed to Jerusalem.

(12) It was Omar's custom to take a daily walk out of the city. Wathek, as his Arab enemy was called, watched his opportunity,<sup>3</sup> hidden in a tree. The Caliph was tired, and lay down to rest at the foot of the tree where Wathek lay concealed. He watched the Caliph, and was on the point of coming down<sup>4</sup> from the tree, when,<sup>5</sup> to his surprise and alarm, he saw a huge lion come out of a neighbouring thicket. Wathek felt that the lion would eat the Caliph up, and spare him the task of killing him; but the beast,<sup>6</sup> far from molesting the sleeping Omar, walked gently round him, and, licking his hands, awoke him and went away. The Arab exclaimed, 'It is the work of God.' He told Omar all that he had intended to do, and<sup>7</sup> immediately became a Moslem.

(13) So King Alfred fled in disguise,<sup>8</sup> while his foes

<sup>1</sup> Say, 'and there were yet (עוד) gathered men unto them, and they were eight who went after Willibald.'

<sup>2</sup> Say, 'and the S., seeing that . . . prison; for they said, "To do evil are ye come; for we know not of what country (אֵי מוֹדָה) ye are; are ye not spies?"'

<sup>3</sup> Say, 'watched him to kill him . . .'

<sup>4</sup> Say, 'and he said in his heart, Let me now get down from on . . .'

<sup>5</sup> Transpose to next clause: 'and he wondered, and his heart was troubled; and he said to himself, Why should I kill him, seeing that the lion will surely eat him up?'

<sup>6</sup> Say, 'saw Omar that he was sleeping, and did to him good instead of evil.'

<sup>7</sup> Say, 'and said, "From now thy God shall be my God."'

<sup>8</sup> הפֶּיט (Hithpa'el).



made diligent search for him. And one evening, after a long day on the hills, he came about sunset to a remote house. It looked so peaceful, that he at once went down and asked the farmer to give him employment; and the man, seeing his well-knit frame, consented to hire him in return for his keep.

So Alfred stayed some time, happy enough in his work.<sup>1</sup> One day the farmer's wife was making some cakes, while he was in the house. She asked him to see that they did not get burnt, while she went out to the well to draw some water. He promised to watch them carefully; but presently he forgot all about them. When the woman returned, her cakes were burnt; she flew into a rage and called the king 'idle Varlet' and other evil names; but<sup>2</sup> he felt that he deserved them all, and took it quite in good part.

(14) Becket was a very handsome man; and between the king and him there grew up the closest affection;<sup>3</sup> they were of one heart and mind. So Henry was anxious to secure the Archbishopric for him, expecting to find in him a ready tool to work his will. But after the consecration, Thomas, willing to serve God rather than man, resisted his royal master not once nor twice only.<sup>4</sup> Thus the king's friendship turned to bitter hatred. One day, in a burst of passion, he cried out, 'Would that<sup>5</sup> I had some faithful servants, who would not suffer their lord to be mocked by this fellow.' These words fell on the ears of four<sup>6</sup> unscrupulous men who stood by; and they forthwith took counsel to kill the Archbishop.

They met at a certain place<sup>7</sup> at dead of night; whence early next morning they proceeded to Canterbury. Just about sunset they approached the palace with a band of soldiers. The Archbishop had retired to his private chamber; his friends hurried to him in terror, and made

<sup>1</sup> Say, 'and the work was good in his eyes.'

<sup>2</sup> Say, 'and he did not get angry,' for he said, 'Lo, I am guilty' (or 'have sinned') 'about the matter.'

<sup>3</sup> Cp. 1 Sam. xviii. 1.

<sup>5</sup> Use מִי יִתֵּן.

<sup>6</sup> Men of Belial.

<sup>4</sup> See 2 Kings vi. 10.

<sup>7</sup> Use בִּלְנֵי אֱלֹמֵנִי.

him leave the house and take refuge in the Cathedral. Just as he was entering it, the assailants ran after him shouting as they came, 'King's men, King's men.' He passed in to the sacred edifice with them in pursuit; entering it, they could not see him in the dusk, but they cried, 'Where is Thomas Becket, the traitor?'<sup>1</sup> He turned round and answered, 'Here am I, no traitor, but priest of God. What do you want?' They tried to drag him from the church, but he repulsed their efforts; so these iniquitous men drew their swords in the house of God and killed him where he stood.

(15) King Edwin, therefore, delaying<sup>2</sup> to receive the word of God at the preaching of Paulinus, and using for some time to sit alone and seriously to ponder with himself what he was to do, the man of God came to him, laid his right hand on his knee, and asked whether he knew that sign. The king, in a trembling condition, was ready to fall down at his feet; but he raised him up and<sup>3</sup> in a familiar manner said to him, 'Behold, by the help of God thou hast escaped the hand of the enemies whom thou didst fear. Take heed not to delay that which thou didst promise to perform.'

(16) And when he felt that he should die, he said to his twelve sons, that each of them should bring him one of his arrows; and so they did anon. And then he commanded that they should bind them together in three places,<sup>4</sup> and then he gave them to his eldest son and bade him break them; and he exerted himself with all his might<sup>5</sup> to break them, but he might not. And then the Chan bade his second son break them, and so to the others, one after another; but none of them might break them. And then he bade the youngest son separate<sup>6</sup> them from each other,<sup>7</sup> and break every one by itself; and so he did. And then said the Chan to his eldest son and to all the others, 'Wherefore might you not break them?' And they

<sup>1</sup> Say, 'for he hath conspired against the king.'

<sup>2</sup> אָחַר.

<sup>3</sup> Use the phrase דָּבַר עַל לֵב.

<sup>4</sup> Say, 'with three cords' (חֶבֶל).

<sup>5</sup> Say, 'sought with all his might . . .'

<sup>6</sup> פָּרַד (Hiph.).

<sup>7</sup> נָחַ מִנְהָ.

answered that they might not, because they were bound together. Then said the Chan, 'My sons, truly thus will it fare with you; for as long as you are bound together in three places, that is to say in love, truth, and good accord, no man shall have power to grieve you; but if you be divided from these three places, that one of you help not the other, you shall be destroyed and brought to nothing.'

(17) So Swegen the tyrant sent to the priests of St. Edmund's Bury, saying, 'Give me a great sum of money: and if ye give it me not, I will come and burn your town and all the folk that are in it; and I will pluck down your minster to the ground; and you that be priests and clerks<sup>1</sup> I will put to death with all manner of tortures.'<sup>2</sup> And Swegen the tyrant gathered together his wise men and his captains and all his host, and spake unto them in the like manner. And he sat on a goodly horse at the head of his host. And while he was yet speaking, he saw one coming towards him like an armed man with a spear in his hand; but no man saw the armed man, save only Swegen the Tyrant. And Swegen cried, 'Help, help, my soldiers; for lo! the holy king Edmund cometh against me to slay me.' So Saint Edmund smote Swegen the Tyrant with his spear, so that he fell from his horse, and died that night in great pain and anguish.<sup>3</sup>

<sup>1</sup> ספרים.

<sup>2</sup> Say, 'I will do you evil' (or 'chastise you with scorpions') 'and put you to death.'

<sup>3</sup> Say, 'he was very ill and died.'





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